THE POSING OF THE PARTS:

OR

A MOST PLAIN AND EASIE WAY OE EXAMINING THE Accidence and Grammar, by Questions and Answers, arising directly out of the words of the Rules.

Whereby all Scholars may attain most speedily to the perfect learning, full understanding, and right use thereof, for their happy proceeding in the Latin Tongue.

Gathered purposely for the benefit of Schools and for the use and delight of Masters and Scholars.

The tenth Edition corrected, and inlarged, with most of the necessary Questions inserted, both out of our Latin Syntaxis and other Authors, which are wanting in our English Rules.

Brinsley (John) the Elder

Ingenuæ disciplinæ, infirma est artis præceptio sine summa assiduitate exercitationis.

LONDON,
Printed by Robert Young, 1639.

BRITISH MUSEUM 31 51 JAN

Vidit et erubuit Lympha
Judica Deum
Dum mortem meluas
~~Lympha Judica~~
amillis Gaudia Vitæ
Morgan Reynolds

Morgan Reynolds

Morg.n Reynolds

M. Reynolds

TO THE WORSHIPFUL

His much respected Friend Mr. ABRAHAM JOHNSON, Counsellor at the Law, of *Lincolns* Inn.

Greer

MAny have been the wel-willers and furtherers of my Labors for our Grammar School; yet few there are to whom I ow more, then unto your worthy and loving Fathers, Master *Johnson*, and Master Doctor *Chaderton*, both for their Direction and Encouragement which they have given me therein. Having therefore bethought me, to whom the Questions of Grammar (which are to make all difficulties in the Accidence and Grammar most plain and easie, and which contain the very ground of all) might most fitly appertain: I finde none, after those, unto whom I have dedicated my former School-labors, to whom those do more of duty belong, then unto your self; That I may in some part repay unto you, or at least unto yours, that debt which I ow unto themselves. And first, for Master *Johnson*, your Father, because he hath yeilded unto me, the greatest help (next unto my Honorable Lord) in laying the foundation of all my School travels; both in setting me more earnestly thereunto by his grave advice, and also supporting me by his bounty, that I might be able the better to go through with the Work. Moreover, for that (besides his singular endeavors, for the furtherance and advancement of all good Learning; whereof both in University, City, and Countrey, he hath given so good testimony) I have known none, who hath come near unto his

great care, that the beſt, ſpeedieſt, ſureſt, and moſt eaſie ways might be found out for all Schools, according to our received Grammar, and moſt approved School-authors, and the ſame to be made univerſally known, that all, even the meaneſt, both Maſters and Scholars, may proceed with delight, and all good Learning may go happily forward. So for your Father-in-law, M. D. *Chaderton*, becauſe he hath not only vouchſafed to peruſe ſome part of my Labors, and to afford me his judgement and cenſure therein, but hath alſo been pleaſed to afford ſome principal experiments which himſelf hath obſerved. Who therefore can juſtly miſlike, that I thus dedicate unto you this firſt ground-work of our Grammar-School, contained in theſe Queſtions? Which being rightly laid, it is concluded by the joynt conſent of all the Learned, That the whole building muſt needs go moſt happily forward: Yea, I dare be bold to affirm, That a Scholar of any aptneſs, being made perfect in theſe Queſtions (which he may learn together with his Accidence and Grammar; and that aſſoon as he would learn the bare Rules alone, if not much ſooner) ſhall finde ſuch a furtherance, to attain thoſe ſix helps of Learning, which wiſe *Socrates* ſo much commends, as he ſhall go forward with all eaſe and cheerfulneſs ever after. That I may fully perſwade all men of the truth hereof, I will firſt rehearſe all the ſeven marks which *Socrates* giveth of him, who is fitted to make the moſt excellent Scholar, as our moſt learned School-Maſter Mr. *Aſkam* hath ſet them down. His hopeful Scholar muſt be, 1. Εὐφυὴς, that is, as he expounds it, one apt of wit, and having all qualities of minde, and parts of body, meet to ſerve Learning; as, wit, will, tongue, voice, face, ſtature, and comelineſs. 2. Μνήμων, that is, of good memory, which is called the mother of Learning. 3. Φιλομαθὴς, a lover of Learning; which love, will overcome the hardeſt Learning in time; and without which, the Scholar ſhall never attain unto much. 4. Φιλόπονος, a lover of Labor, one who will take pains at his Book. 5. Φιλήκοος, one [illegible] glad to hear and learn of others. 6. Ζητητὴς, one [illegible] Queſtions, deſirous to ſearch out any Doubt,

Doubt, not aſhamed, nor afraid to ask, until he be fully ſatisfied. 7. φιλέπαινος, one that loveth to be praiſed of his Father, Maſter, or others, for his wel-doing. A childe of this nature, thus loving praiſe, will fervently love, and earneſtly deſire Learning, gladly labor for it, willingly learn of others, boldly ask any doubt. Now for theſe helps, though the two firſt be ſpecial benefits of nature, yet may they be much encreaſed and preſerved (chiefly the Memory) by this perfect underſtanding of all the grounds of Grammar, through this plain order, ſo directly in all things agreeing with their Accidence. But for the five laſt, there will never any means be found, whereby they will more ſpeedily be wrought, and appear in children, then hereby; when they can anſwer ſo readily and perfect'y to every Grammar Queſtion. For this (if they be well applied) will win them ſuch love, from their Maſters and Parents, and alſo ſuch praiſe and commendations from all who examine them, or hear them poſed, with ſo much eaſe, through the plainneſs of it, as will make them to ſtrive, who ſhall carry away moſt commendations; and ſo, who ſhall take the moſt pains: And then the firſt Authors being ſeconded with the help of Grammatical Tranſlations, ſo uſed as is preſcribed, not to make them Truants, but to lead them ſurely by the hand, paſt the difficulty of all School-learning; and ſtill afterward, with other new ſupplies of Commentaries, and the like, ſhall make the whole way ſo delightſome, as they ſhall never wax weary in all their courſe, but be ever made more earneſt to climb up to the top of all good Learning. If it be objected, That Queſtions of Accidence and Grammar have been ſet forth by others; I anſwer, That ſundry have, indeed, taken very profitable and commendable pains herein. To all them, I acknowledge our Schools much beholden; and theſe my Labors eſpecially. And yet aiming at the ſame general benefit, and furtherance of Learning, which they do, I hope none of them can be offended; if out of all of them, laid and compared together, as they have done before, and as it is in all other Learning, I have endeavored to gather one more plain eaſie

full, and more agreeing to our Accidence and Grammar in all things; and to make all their Labors of much more uſe to Schools, then ever heretofore, without injuring any one of them, ſo far as I ſhall be able. For beſides, that ſome points of principal uſe, and riſing directly out of the Book, are wanting in all them, which here you ſhall finde, they have moreover moſt of them many hard and ſtrange Queſtions intermixed, not ſo neceſſary for the firſt enterers, which do much trouble the yonger ſort. Many alſo of thoſe Queſtions in them, which are gathered directly, are placed out of the order of the Accidence; or elſe diſtinctions of the Chapters are not obſerved, or they are ſet down in too obſcure terms, or over-ſhort for children to conceive; that moſt, both Maſters and Scholars, do ſoon caſt them out of hand, and that very few of them are known in our Grammar Schools. I have therefore labored to draw theſe ſo, as they may ſerve moſt fitly and eaſily for all Schools, according to the courſe which muſt of neceſſity be taken, ſo long as our Accidence and Grammar remain; which cannot be altered, without very great inconveniences to Schools, and ſetting both Maſter and Scholars almoſt newly to begin to be acquainted with their new Rules, or at the leaſt to bring much diſturbance. I have alſo ſtriven to make them ſo plain, that not onely Teachers, but even yong Scholars themſelves may oppoſe one another by them, and underſtand each thing fully. For the neceſſary Queſtions, which I have adjoyned, onely for making the reſt more clear, I have ſet an Aſterisk upon them, to diſtinguiſh them from thoſe, which are contained directly in the Book, to uſe or omit as the Maſter will, and a Hand pointing at ſome places, which are of moſt neceſſary uſe. For other Queſtions (to the end, that our yong Scholars may not be troubled at all with them, nor hindred by them, in learning their Accidence, and yet may in fit time be acquainted with all of them which ſhall be moſt needful: That nothing may be wanting hereunto to make our Scholar a ſound Grammarian) I purpoſe (God willing) ſtill more

ore, ſo much as ſhall be thought fit, to ſet them

briefly

briefly in the Margents over againſt the Rules, to which they belong, as I have done ſome already; or elſe in the end, moſt ſhortly by themſelves. Accept this beginning, as a token of my thankfulneſs to thoſe, your grave Fathers, who have deſerved ſo well of the Church of God, and of all good Learning, that I wiſh to keep a perpetual memory of them; and withal, as a pledge of my thankful affection, even unto your ſelf, for your ancient love, and of my hearty deſire to add ſomewhat to yours, by theſe and other my travels. Accept them, as a witneſs of my unfeigned ſtudy for that good, which I truſt ſhall hereby be conveigh-ed unto Schools and all good Learning, in making the firſt entrance ſo even, as that it may be run in with all loving emulation. By the welcome and kinde entertainment of my firſt Labors, I ſhall be more encouraged to go forward with the work, during my life; until I may either put the laſt hand unto it, or that others after me, may ſupply what-ſoever is wanting in my poor endeavors, being thus happily entred into; and whereof, I daily receive more comfort and encouragement.

January 12.
1611. Yours in all thankful affection,

John Brinſley.

To

To the painful SCHOOL-MASTER,

Desirous to reap ſound Fruits of his Labors.

FIrſt cauſe your Scholar in learning his Accidence, and theſe other Rules of Grammar adjoyned, to underſtand them ſo well, as your leiſure will ſerve (at the firſt) according to the tenor of theſe Queſtions, or the like to get them perfectly without Book, and to keep them carefully by daily repetition of parts.

2. After he hath ſo learned them, you ſhall finde it no loſs of labor, if you exerciſe him for a moneth or ſix weeks ſpace in anſwering to theſe Queſtions; ſo to have the meaning of the Rules more fully: Firſt, of thoſe without the Aſterisk or little Star; then of thoſe noted with the Aſterisk; Which he will ſoon do, having formerly learned the Rules without Book.

Thus may a whole Forme go together.

3. I finde ſingular benefit hereby, in cauſing all my loweſt to ſtand or ſit together; and ſo my ſelf, or ſome one to beſtow half an hour, or an hour, each evening, in poſing them according to theſe Queſtions, one onely anſwering, the reſt hearkning; and eſpecially in declining Nouns and Verbs, and in Conjugating, until they be very ready therein. This will bring much credit to the School, a commendable ſtrife among the children, and cauſe them to go forward with underſtanding and cheerfulneſs.

4. This may ſerve for a direction to the weaker ſort, for examining, or poſing parts; whence the Book hath the name.

Laſtly, by this help, the children may learn to diſpute Scholar-like, one with another, beginning their Queſtion, ever at a Roman capital Q. and ſo proceeding in all other Queſtions depending thereon, until they come to another Roman capital Q. or chief Queſtion. Hereby the childrens wits will be marvellouſly ſharpened, and they encouraged to proceed with all good audacity, and ingenious emulation.

Make tryal; and, finding the bleſſing, give God the glory.

THE

THE POSING OF THE ACCIDENCE.

Question.

WHat Book doe you learn?

A. The *Accidence.*

Q. What Book is the *Accidence*?

A. A book which teacheth the first grounds of the Latine tongue.

* Q. Why is it called the * *Accidence*?

A. Because it teacheth first and chiefly the *Accidence*; that is, the things belonging to the parts of speech.

* Some think it to be so called of *Accedo*: as a thing coming to, or whereby the learners doe come to the *Grammer*, or enter first into the knowledg of the Latine tongue; but then it should be called the *Accidence, e* long, not *Accidence, i* short.

*Q. Into how many parts is your *Accidence* divided?

A. Into two: First, an Introduction of the eight parts of the Latine speech. Secondly, the Construction of the eight parts of speech.

* Q. What mean you by an Introduction of the eight parts of speech?

A. An entring, or leading in the learner, as by the hand, to know the eight parts of speech.

* Q. What mean you by the Construction of the eight parts of speech?

A. The construing or framing, and setting together of the eight parts of speech.

Q. Where begins the Introduction of the eight parts of speech?

A. At *In speech.*

Q. Where begineth the Construction of the eight parts of speech?

A. At *For the due joyning of words, &c.*

Q. What mean you by theſe words, * *In ſpeech?*

A. In every tongue or Language; as namely, in the Latine ſpeech or tongue, which we are to learn.

Q. How many parts then are there of the Latine ſpeech?

A. Eight: Noun, Pronoune, Verb, Participle, Adverb, Conjunction, Preposition, Interjection.

Q. Are there no more parts of all your Latine ſpeech, but onely eight?

A. No: for every word whereof ſpeech is made, is one of theſe eight parts.] It is either a Noun, or a Pronoun, Verb, or one of the reſt. Though there be many thouſand words, yet each is one of theſe.

Q. How many parts of ſpeech are declined? How many undeclined?

A. The four firſt are declined: the four laſt undeclined.

Q. Why are the four firſt parts ſaid to be declined?

A. Becauſe they may be declined; that is, they may be varied or changed, from the firſt ending or termination, into divers endings: as, *magiſter, magiſtri, magiſtro: Amo, amas, amat.*

Q. Why are the reſt undeclined?

A. Becauſe they cannot be ſo declined or changed: as, *hodie, cras, ad.*

Q. How many parts of ſpeech are declined with caſe, how many without?

A. Three with caſe, and one without caſe.

* Q. Which three are declined with caſe?

A. Noun, Pronoun, and Participle with caſe; Verb, without caſe.

* Speech is properly the uttering of our minde by words, or the words whereby we utter our minde.

* Some make but four parts of Speech, Noun, Verb, Adverb, Conjunction, becauſe Pronouns and Participles may be joyned to the Nouns, Prepoſitions, and Interjecti. to the Adverbs,

* Or becauſe their laſt letter or ſyllable may be changed into other letters or ſyllables.

* That many Nouns and Verbs are undeclined, is in regard of uſe that they are not wont to be declined, not in regard of the nature of the words.

Of a Noun.

Q. WHich is the firſt part of ſpeech?

A. A Noun.

Q. What is a Noun?

A. A Noun is the name of a * thing, that may be ſeen, felt, heard, or underſtood.

* *Nihil* is a Noun, though it ſignifie nothing; becauſe it is not meant properly nothing at all, but a thing of no value, having the name of *hilum*, the black in the top of a Bean: as, *nihil*, or *ni-hilum*, not ſo much as the black in a Bean.

Q. What

Q. What mean you, when you ſay, A Noun is the name of a thing?

A. It is * a word which ſignifieth the name, by which we call any thing whatſoever may be ſeen, felt, heard, or underſtood.

4. In Grammar we have to conſider words, not things.

Q. Give me example of it?

A. A hand *manus*, a houſe *domus*, goodneſs *bonitas*.

* Q. Is a hand a Noun?

A. A hand it ſelf is not a Noun: but the word ſignifying a hand, is a Noun.

Q. How many ſorts of Nouns have you?

A. Two: a Noun Subſtantive, and a Noun Adjective.

Q. What is a Noun Subſtantive?

A. A Noun Subſtantive is that ſtandeth by it ſelf and requireth not another word to be joyned with it to ſhew the ſignification of it.

Q. What mean you by that?

A. It is the name of a thing which may be underſtood of it ſelf, without the help of any other word to ſhew it by: as, a hand, a book.

Q. How know you when a word may be underſtood of it ſelf?

A. If uſually, I may fitly put [*a*] or [*the*] before it, or if I cannot fitly joyn this word *thing* unto it; as, a Book, the light.

Q. What are then the uſual notes or marks in Engliſh, to know a Noun Subſtantive by?

A. A or *the*, or if I cannot fitly put this word *thing* after it.

Q. With how many Articles is a Noun Subſtantive declined?

A. With one: as, *hic magiſter*, a maſter; or with two at the moſt: as, *hic & hæc parens*, a father or mother.

Q. What is a Noun Adjective?

A. That cannot ſtand by it ſelf in reaſon or ſignification, but requireth to be joyned with another word.

Q. What mean you when you ſay, a Noun Adjective is that cannot ſtand by it ſelf?

A. I mean, it is the name of ſuch a thing, as cannot be fully

underſtood of it ſelf, without the help of another word to be joyned with it to make it plain.

Q. Shew me an example how?

A. Bonus good, is a Noun Adject. for when any one ſpeaks of good, I know he means ſomething that is good; but I know not what thing it is that he calleth good, except he put ſome other word unto it: as, a good Boy, a good Houſe, or the like.

* Form and figure belong to all words: forevery word is Primitive or Derivative, which is called the form: and ſimple or compound, which is called the figure: Primitive which is of it ſelf, Derivative, which is a word derived of another. Simple, is a word not made of moe. Compound, isa word mingled of moe.

* Q. Have you any ſpecial mark to know a Noun Adj. by?

A. Yes: if I may put this word *thing* to it, it is a Noun Adjective; as a good thing, an evil thing.

Q. What is a Noun Adjective declined with?

A. Either with three terminations, or with three Articles.

Q. How with three terminations?

A. As *Bonus, bona, bonum.*

Q. How with three Articles?

A. As *Hic & hæc levis & hoc leve*, light.

Q. How many ſorts of Nouns Subſtantives are there?

A. Two: Proper and Common.

Q. Which is the Noun Subſtantive Proper?

A. Such a Noun or name as is proper to the thing that it betokeneth or ſignifieth: or which belongeth but to one thing properly: as, *Edwardus*, Edward; and ſo each mans proper name.

Q. What is a Noun Subſtantive Common?

A. Every Noun which is common to moe; or which is the common name of all things of that ſort: as, *homo* a man, is the common name to all men; ſo a houſe, a city, vertue.

Q. How many things belong to a Noun?

A. My Book ſets down five; * Number, Caſe, Gender, Declenſion, and Compariſon.

Numbers of Nouns.

* Numbers belong to all parts of ſpeech which are de-

Q. HOw many * Numbers are there in a Noun?

A. Two: the Singular and the Plural.

What is the Singular Number?

A. That

A. That which ſpeaketh but of one thing: as, *Lapis* a ſtone, meaning but one ſtone.

Q. Which is the Plural Number?

A. That which ſpeaks of moe then one: as, *Lapides* ſtones.

Caſes of Nouns.

Q. WHat is a Caſe?

A. Every ſeveral ending of a Noun in the declining of it:] and ſo of all other parts of ſpeech, which are declined like a Noun.

Q. How many Caſes are there?

A. Six in either Number; that is, ſix in the Singular. and Six in the Plural.

Q. Rehearſe the Caſes.

A. The Nom. Gen. Dat. Accuſ. Voc. Abla.

Q. What is the Nominative Caſe?

A. The firſt caſe of a perfect Noun; or that whereby we name any thing.

Q. How may the caſes be known aſunder?

* *A.* Thus chiefly: the Nominative and Accuſitive by their places, the other by their ſigns.

* They may be known in Latine, for the moſt part, by the terminations of the Declenſions.

Q. Which is the place of the Nominative?

A. It moſt commonly cometh before the Verb in due order of ſpeech.

Q. To what queſtion doth it anſwer?

A. To the queſtion *who* or *what*:] as, if I aske, Who teacheth; the anſwer is in the Nominative: *Magiſter docet*, the Maſter teacheth.

Q. What is the ſign of the Genitive caſe?

A. Of.

Q. To what queſtion doth it anſwer?

A. To the queſtion *whoſe* or *whereof*:] as, if it be asked, Whoſe learning is it? the anſwer is in the Genitive caſe, *Doctrina Magiſtri*, the learning of the Maſter.

Q. What is the ſign of the Dative caſe?

A. To, and ſometime *for*.

Q. To what queſtion doth it anſwer?

A. To the queſtion, *to whom*, or *to what*,] as if it be asked, To whom do you give a Book? the anſwer is in the Dative caſe, thus, *Do librum Magiſtro*, I give a Book to the Maſter.

Q. How know you the Accuſative caſe?

A. It comonly followeth the verb in due order of ſpeech.

Q. To what queſtion doth it anſwer?

A. To the queſtion *whom*, or *what*:] as, if the Scholar be asked, Whom do you love? he anſwereth in the Accuſative caſe, thus; *Amo Magiſtrum*, I love the Maſter.

Q. How know you the Vocative caſe?

A. Commonly by calling or ſpeaking to:] as, *O Magiſter*, O Maſter.

Q. How know you the Ablative caſe?

A. Either by Prepoſitions ſerving to the Ablative caſe, being joyned with it, or elſe by ſigns.

Q. What are the ſigns of the Ablative?

A. In, with, through, for, from, by, and *then*, after the Comparative Degree.

Articles.

Q. WHat followeth next after caſes?

A. Articles.

Q. What is an Article?

A. The Mark to know the Gender by in declining.

Q. How many Articles are there?

A. Three: *hic, hæc, hoc.*

Q. Whence are theſe borrowed?

A. Of the Pronoun.

Q. Decline them all together?

A. Singu. Nom. *Hic, hæc, hoc*, Gen. *Hujus*, D. *Huic*, *&c.* and ſo forth, as it is in the Book.

Q. Decline them ſeverally, each Article by it ſelf, and firſt the Maſculine.

A. Singu. Nom. *Hic*, G. *Hujus*, D. *Huic*, Ac. *Hunc*. Voc. *Caret*. Abl. *Hoc*. Plur. No. *Hi*, G. *Horum*, D. *His*, A. *Hos*, Vocat. *Caret*, Abl. *His*.

Q. Decline

Q. Decline *Hæc.*

A. Sing. *Hæc, hujus, huic, hanc, hâc.* Pl. *hæ, harum, his, has, his.*

Q. Decline *hoc* likewiſe?

A. Sing. *Hoc, hujus, huic, hoc, hoc.* Pl. *Hæc, horum, his, hæc, his*

* Q. Why are they ſet before the Genders, and Declenſions?

A. Becauſe they ſerve to note out the Genders, and alſo to decline Nouns in every Gender.

* Q. What ſignifieth *Hic, hæc, hoc*?

A. When it is uſed as a Pronoun, it ſignifieth *this*: but when it is declined with a Noun, it is only an Article; like as it is taken here, and hath no ſignification at all.

Genders of Nouns.

Q. WHat is a Gender?

A. The difference of Nouns according to the ſex.

* Q. What mean you by that?

A. It is the difference, whereby a word is noted to ſignifie the male, or female, or neither: that is either *he*, or *ſhe*, or neither of them.

Q. How many Genders have you?

A. My Book makes ſeven, the Maſculine, the Feminine, the Neuter, the Common of two, the Common of three, the Doubtful, and the Epicene.

Q. Which is the Article of the Maſculine Gender?

A. Hic: as, *hic, vir*, a man.

Q. What doth the Maſculine Gender belong to?

A. It belongeth properly to Maſculines; that is, unto males or hees, and unto ſuch words, as have been uſed under the names of hees.

Q. Which is the Article of the Feminine Gender?

A. Hæc: as, *hæc mulier*, a woman.

* Q. What doth the Feminine Gender belong to?

A. To Feminines; that is, to females or ſhees, or things going under the names of ſhees.

Q. What is the Article of the Neuter Gender?

A. Hoc: as, *hoc ſaxum*, a ſtone.

Q. What belongs the Nuter Gender unto?

A. It belongeth properly to words which ſignifie neither he nor ſhe.

Q. What Article hath the Common of two?

A. It is declined with *hic* and *hæc.*

Q. What belongs the Common of two unto?

A. It belongeth properly to words ſignifying both Male and Female, that is, both he and ſhe.

Q. What Articles hath the Common of three?

A. Hic hæc and *hoc.*

Q. What belongeth the Common of three unto?

A. Onely to Adjectives.

Q. What Articles hath the Doubtful?

A. Hic, or *hæc,* as we will: as, *hic vel hæc dies,* a day.

* Q. What doth the Doubtful gender belong to?

A. To ſuch living creatures moſt properly in which the kind is unknown, whether they be he or ſhe.] As a Snail, a Snake, &c. and to ſome others. Alſo to ſome lifeleſs things: as, a day, a channel, and the like.

* Q. What is the Epicene Gender declined with?

A. Onely with one Article, and under that one Article both kinds are ſignified,] that is, both he and ſhe. In names of Fowls, Fiſhes, and wild Beaſtes: as, *hic Paſſer* a Sparrow, either the Cock or the Hen, *hæc Aquila,* an Eagle, both he and ſhe; *hoc Halec,* an Herring, both milter & ſpaner.

* Q. Is the Epicene gender a gender properly?

A. No: it is not properly a gender noting the ſpecial ſex, nor hath any proper Article.

* Q. You ſaid that your Book did make ſeven genders: are there not ſeven ſimply?

A. No: there are but three ſimply. The Maſc. Fem. and Neu. the other four are compounded or made of theſe three.

The Declenſion of Nouns.

Q. What follow next after Genders?

A. Declenſions.

* Q. What call you a Declenſion?

A. A

A. A varying of a word in cases,] or the varying and changing of the first name of a word into divers other endings, called cases.

Q. How many Declensions of Nouns are there?

* *A.* Five.

Q. How will you know of what Declension a Noun is?

A. By the termination of the Genitive case singular.

* Q. What mean you by termination?

A. The end of a word in the last letter or syllable.

Q. How ends the G. case singular of the first Declension?

A. In *æ* dipthong, &c.

Q. How endeth the Dative?

* *A.* In *æ* dipthong, &c.

Q. What is your example of the first Declension?

A. Musa.

Q. What serves this example for chiefly?

A. This, and all other examples following in each Declension, serve to shew their Rules by, and also to decline or frame others like unto them.

* Sundry Greek words made Latine words, yet declined wholly, or in part, after the Greek maner, cannot be referred to any of these five Declensions properly: as, *Titan, Pan, Daphnis*, and the like, being of the fifth Declension in the Greek. So Femmines in o having the genitive case in *us*, and the Accusative in *o:* as, *Sappho, Manto, Clio, Dido, Echo, &c.* which belong to the fourth Declension of the contracts ending in o: as, *Leto*, Gen. *Letos, Letous.* Accusat. *Letoa, Leto.* So *Anchises* of the first, *Penelope*, of the second; and others of other Declensions. * The rest of the terminations, both in this, and all other Declensions, may be posed thus by the Accidence.

Q. Decline *Musa*, and give the English with it in every case, according to the signs of the case.

A. Sing. Nom. *hæc musa*, a song.
Gen. *hujus musæ*, of a song.
Dat. *huic musæ*, to a song.
Acc. *hanc musam*, the song
Voc. *O musa*, O song.
Abl. *ab hâc musâ*, from a song.
Plura. Nom. *hæ musæ*, songs.
Gen. *harum musarum*, of songs.
Dat. *his musis*, to songs.
Acc. *has musas*, the songs.
Voc. *O musæ*, O songs.
Abl. *ab his musis*, from songs.

Make your scholar perfect in this kind of declining of Nouns & conjugating Verbs and you shall soon finde the benefit of it above that which you wil imagine, by posing them accordingly, till they can give you any case or person,

Q. Why do you give *a*, for a ſign of the Nominative caſe, and *the*, of the Accuſative?

A. Becauſe theſe are the moſt uſual ſigns of theſe caſes, and may moſt fitly ſerve hereunto.

Q. Give me the ſigns of the caſes by themſelves.

A. A, of, to, *the*, *O*, *from*, or *fro*,

Q. Decline *Muſa*, with the Engliſh firſt?

A. A ſong, *muſa*; of a ſong, *muſæ*; to a ſong, *muſæ*; the ſong, *muſam*; O ſong, *O muſa*; from a ſong, *ab hâc muſâ*. Plur. Songs, *muſæ*; of ſongs, *muſarum*; to ſongs, *muſis*; the ſongs, *muſas*; O ſongs, *O muſæ*; from ſongs, *ab his muſis*.

Q. Why do you decline them ſo?

A. Becauſe giving Engliſh to the Latine, will teach me to conſtrue and parſe Latine ſpeedily; and giving Latine to Engliſh, will help me as much for making Latine.

* For other queſtions concerning the declenſions ſeverally, becauſe they are very many, & over hard for children: I take it much better for the teachers, to ſhew them to their ſcholars out of the Latine Rules (where moſt of them are ſet down at large) as their ſcholars ſhall have occaſion to learn them, in their Author) then either to trouble their memories, or margents with them.

* Q. Do your Datives and Ablatives Plural end always in *is*, in the firſt declenſion?

A. No: *Filia* and *nata* are excepted, which make the Dative and Ablative Plural in *is*, or in *abus*; ſo likewiſe *anima*. Alſo *Dea*, *mula*, *equa*, *liberta*, which end in *abus* only; as, *Deabus*, *mulabus*, not *deis*, *mulis*.

The Second Declenſion.

Q. HOw ends the Genitive caſe ſingular of the ſecond Declenſion?

A. In *i*.

Q. How the Dative?

A. In *o*, &c.

Q. Give me an example of the ſecond Declenſion.

A. Hic Magiſter, a Maſter.

Q. Decline *magiſter* as you decline *muſa*; that is, both Latine before the Engliſh, and Engliſh before the Latine.

A. Sing. Nom. *Hic Magiſter*, a Maſter.

Gen.

Gen. *hujus Magiſtri*, of a maſter, &c.

Q. Doth your Vocative caſe in the ſecond Declenſion end always like the Nominative?

A. No: but for the moſt part.

Q. How many exceptions have you of it?

A. Three: firſt, of Nouns ending in *us*. Secondly, of proper names of men ending in *ius*. Thirdly, of ſome common Nouns, making their Vocative in *e*, or in *us*.

Q. (*b*) When the Nominative endeth in *us*, how muſt the Vocative end?

A. In *e*: as, *Dominus. O domine.*

Q. (*c*) Do all words in (*d*) *us*, make the Vocative in *e*?

A. Yea, all but two: *Deus*, that makes *O Deus*, and *Filius* that makes *O Fili.*

Q. If the word be the proper name of a man ending in *ius*, how muſt the Vocative end?

A. (*e*) In *i*: as, *Georgius*, *O Georgi.*

Q. How many words have you, which make the Vocative in *e*, or in *us*?

A. Six: *agnus*, *lucus*, *vulgus*, *populus*, *chorus*, *fluvius*, for *agnus* makes *agne vel agnus*, in the Vocat. caſe, ſo all the reſt.

Q. Are Nouns of the Neuter Gender, declined like Nouns of the Maſculine and Feminine?

A. No: all Nouns of the Neuter Gender, of what Declenſion ſoever they be, have three like caſes in either number.

Q. What three caſes are thoſe?

A. The Nominative, the Accuſative, and the Vocative.

Q. And how do theſe three caſes end in the Plu. number?

A. (*f*) In *a*.

Q. Give me an example of the Neuter Gender, and decline it both ways, as you did *muſa*.

A. Sing. Nom. *hoc regnum*, a kingdom. Gen. *hujus regni*, of a kingdom. So, a kingdom, *regnum*: of a kingdom, *regni*, &c.

(*b*) This is only to be underſtood of nouns of the ſecond declenſion; for in the fourth *manus* makes *O manus*, and of words of the Maſculine or Feminine Gender onely, not of the Neuter.

(*c*) Words ending in *os* alſo, of the ſecond Declenſion, make the vocat. likewiſe in *e*, likewords in *us*: as *logos*, *O loge.*

(*d*) *Paulus*, & *Oedipus*, having the Vocat. in *u*, are not of the ſecond declenſion in Latine, but of the third of contract. in Greek, like *Baſileus O Baſileu.*

(*e*) If *Latmius* be for *Latmie*, in the Vocative, as the Grammar rule applyeth it, it's an *Atticiſme*; that is, after the *Attick Dialect*, the Vocative like the Nominative: but rather thus, *O Luna, non eſt Latmius, Endymion, rubori tibi?* (*f*) This is meant onely of Nouns, which are regular; that is, declined after the common maner, not of irregulars, or Heteroclites, as, words wanting the Plural Number, or the like.

Q. Are no words excepted from being thus declined?

A. Yea: (g) onely *ambo* and *duo*, of the firſt and ſecond Declenſion; which make the Neuter Gender in *o*: as, *ambo*, not *amba*; and the Dative and Ablative in *bus*: as, *ambobus*, not *ambis*.

(g) *Ambo* and *duo* are found to be the ſame in all genders, like as *duo* in Gr. as, *ambo anguis* for *ambos anguis*, or *angues*, Plaut.

Q. (h) Decline *ambo* with the Engliſh.

A. Plur. *ambo*, both, Maſculines: *amba* both, Feminines: *ambo* both Neuters. So in the reſt.

(h) Here declining of Latine before may ſuffice, & ſo in Adjectives. For the particular difficult Queſtions in this declenſion as, in the reſt, ſee the Lat. Rules at large, as I directed before.

The third Declenſion.

Q. HOw ends the Genitive caſe Singular of the third Declenſion?

A. In *is*, &c.

Q. Give me an example of the third Declenſion, declined as before both ways.

A. Sing. Nom. *hic lapis*, a ſtone.
Gen. *hujus lapidis*, of a ſtone, &c.
So, Nom, *hic & hæc Parens*, a father or mother.
Gen. *hujus Parentis*,, of a father or mother, &c.
Thus again Engliſh firſt.

The fourth Declenſion.

Q. HOw ends the Genitive caſe Singular of the fourth Declenſion?

A. In *us*.

Q. Give an example.

A. Sing. Nom. *hæc manus*, a hand, &c.

The fifth Declenſion.

Q. (a) HOw ends the Genitive caſe Singular of the fifth Declenſion?

A. In *ei*.

Q. Give an example.

A. Sing. Nom. *hic meridies*, a noon time of the day, &c.

(a) How this Gen. caſe is ſometimes in *ii*, ſee the Latine Rules.

Q. Of

Q. Of what Gender are Nouns of the fifth Declenſion?

A. Of the Feminine Gender, except *meridies* and *dies.*

Q. Shew me how the Genitive caſe ſingular ends in each Declenſion together.

* *A.* Of the firſt in (*b*) *æ* dipthong: as, *Muſa.*
The ſecond in *i*: as, *Magiſtri.*
The third in *is*: as, *Lapidis.*
The fourth in *us*: as, *Manus.*
The fifth in *ei*: as, *Meridiei.*

*. Q. Shew me how the Datives end, and ſo all the reſt in order.

A. The Dative caſe ſingular of the firſt in *æ* dipthong: as, *Muſæ.*
The ſecond in *o*: as, *Magiſtro.*
The third in *i*: as, *Lapidi.*
The fourth in *ui*: as, *Manui.*
The fifth in *ei*: as, *Meridiei.*

The Accuſative caſe ſingular,
Of the firſt in *am*: as, *Muſam.*
The ſecond in *um*: as, *Magiſtrum.*
The third in *em*, or *im*: as, *Lapidem, ſtim.*
The fourth in *um*: as, *Manum.*
The fifth in *em*: as, *Meridiem.*

The Vocative for the moſt part like the Nominative.
The Ablative caſe ſingular,
Of the firſt in *â*: as, *Muſâ.*
The ſecond in *o*: as, *Magiſtro.*
(*d*) The third in *e*, or *i*: as, *Lapide, Triſti.*
The fourth in *u*: as, *Manu.*
The fifth in *e*: as, *Meridie.*

* Theſe are to be made perfect by continual poſing each way.

(*b*) Some words of the firſt declenſion have the Genitive ſingular in *as*: as, *Familias, auras, terras*, &c. in imitation of words of the ſecond declenſion in Greek, which end in *da, tha, ra*, and *a* pure; *viz.* which have a vowel before *a*. This is called *Græciſmus*, that is an imitation of the Greek. Other words have *ai* for *æ*, as, *pictai, aulai*, for *pictæ, aulæ.* This is called *Archaiſmus*, an imitation of the ancient kinde of ſpeaking: hereof alſo ſee the Latine Rules. (*c*) In the firſt Declenſion, the Vocative is like the Nominative, except in Greek words in *as*, which make the Vocat. in *a*; and in *es*, which make the Vocat. in *a*, or *e*. That *Pythias*, and *Dorias*, names of women, do make the Voc. in *as*, is after the Attick Dialect in Greek making the Vocat. like the Nominat. Theſe words are alſo rather to be taken to be of the ſecond Declenſion in Greek, then of the firſt, and their termination after the maner of the barbarous tongue, from which they were taken. (*d*) The Ablative of the third is oft in *i*: as, *parti, colli, civi, fuſti*, &c. by reaſon of the uſual change of *e* into *i*, amongſt the Ancients, like as *here*, and *heri*, &c.

The Nominative caſe plural.
Of the firſt in æ dipthong : as, *Muſæ.*
The ſecond in *i* : as, *Magiſtri.*
The third in *es* : as, *Lapides.*
The fourth in *us* : as, *Manus.*
The fifth in *es* : as, *Meridies.*

The Genitive caſe plural
Of the firſt in *arum* : as, *Muſarum.*
The ſecond in *orum* : as, *Magiſtrorum.*
The third in *um*, or *ium* : as, *Lapidum, Triſtium.*
The forth in *uum* : as, *Manuum.*
The fifth in *erum* : as, *Meridierum.*

The Dative caſe plural
Of the firſt in *is* : as, *Muſis.*
The ſecond in *is* : as, *Magiſtris.*
The third in *bus* : as, *Lapidibus.*
The fourth in *ibus*, or *ubus* : as, *Manibus, arcubus.*
The fifth in *ebus* : as, *Meridiebus.*

The Accuſative caſe plural
Of the firſt in *as* : as, *Muſas.*
The ſecond in *os* : as *Magiſtros.*
(e) The third in *es* : as, *Lapides.*
The fourth in *us* : as, *Manus.*
The fifth in *es* : as, *Meridies.*
The vocative caſe plural is ever like the Nominative.
The Ablative plural is ever the ſame with the Dative.

(e) The Accu. caſe plural of the third, did indifferently end in *es*, or *eis* : as, *partes, omneis*, eſpecially in thoſe whoſe Genit. plural ends in *ium*; and ſometime *eis* is contracted into *is*: as, for *angueis aniguis*; for *omneis, omnis.*

Q. (f) Give me ſhortly the terminations alone, in every caſe together.

(f) Scholars being made perfect in theſe terminations, wil ſoon grow to redineſs in in giving any caſe of a noun, and keeping them moſt ſurely.

A. Of the Genitive caſe ſingular : *æ, i, is, us, ëi.*
Of the Dative : *æ, o, i, ui, êi.*
Of the Accuſative : *am, um, em, um, em.*
Of the Ablative : *â, o, e, u, e.*
Nominative plural : *æ, i, es, us, es.*
Gen. (g) *arum, orum, um*, or *ium, uum, erum.*
Dat. *is, is, bus, ibus*, or *ubus, ebus.*
Accuſ. *as, os, es, us, es.*

(g) For *Dardanidorum*, is uſed *Dardanidum*, by the figure *Syncope*, ſo *Anchiſaidum, Trojugenum*, like as *virum*, for *virorum*, in the ſecond.

Vocat-

Vocative like the Nominative.

Ablat. *is*, *is*, *bus*, *ibus*, or *ubus*, *ebus*.

* Q. Are there no ſpecial terminations of the Nominative caſes in each declenſion, to know the declenſions by?

A. No certain: (*a*) yet theſe are the moſt uſual in words which are meerly Latine and regular.

The Nominative caſe of the firſt endeth in *a*, Of the ſecond, in *r*, *us*, or *m*. Of the third, in *c*, *e*, *l*, *o*, *r*, *s*, *t*, *x*. Of the fourth in *us*. Of the fifth in *es*.

(*a*) Other terminat. are either words of coming from the Greek, or of other ſtrang tongues: as, *am*, in the firſt Declenſion, is a termination of the Hebrew; *as*, *es*, *e*, long of the Greek, &c. Of theſe more fully ſee Maſter *Leeches* Queſtions, in his obſervations of the Declenſions of Nouns.

The declining of Adjectives.

Q. Now that we have done with Nouns Subſtantives, what are we to come to next?

A. To Nouns Adjectives.

Q. How many ſorts of Adjectives are there?

A. Two: Adjectives declined with three terminations, and Adjectives declined with three Articles.

Q. What Adjectives are of three terminations?

A. Such as have in moſt caſes three terminations, that is, three divers endings ſhewing their Genders: as, *bonus*, *a*, *um*.

* Q. How know you their Genders by their terminations?

A. The firſt word, as *Bonus*, is the Maſculine: the ſecond, as *Bona*, is the Feminine: the third, as, *Bonum*, is the Neuter.

Q. What if they have but one termination, that is, if they have but one word in any caſe: as, Ablat. *Bonis*, what Gender is the word then?

A. That word is of all Genders.

Q. (*a*) What is the example to decline words of three terminations by?

A. *Bonus*, *bona*, *bonum*, good.

(*a*) Adjecti. ending in *us*, *er*, or *ur*, are declined like *Bonus*, except *vetus*, *veteris*, ending in *us*, and thoſe in *er*, which may end alſo in *is*: as, *Campeſter*, and his fellows, with *Cicur*, *cicuris*, in *ur*: & thoſe following, which are declined like *unus*.

Q. How

Q. How decline you *bonus*, with the Engliſh with it?

A. Bonus, a good Maſculine: *bona*, a good Feminine: *bonum*, a good Neuter. Gen. *boni*, of a good Maſculine: *bonæ*, of a good Feminine: *boni* of a good Neuter. So in the reſt.

Q. Are Adject. of three terminations declined like *bonus*?

A. All, except eight with their compounds: which make the Genitive caſe ſingular in *ius*, and the Dative in *i*.

Q. What are thoſe declined like?

A. Like *unus. a, um.*

Q. Hath *unus* the Plural Number?

A. No: except when it is joyned with a word lacking the ſingular number.

Q. Which are thoſe other words which are ſo declined like *unus*. having the Gen. caſe ſing. in *ius*, and the Dat. in *i*?

A. (*b c*) *Totus, ſolus*, & alſo *ullus, alius, alter, uter*, and *neuter*.

Q. Are theſe in all things declined like *unus*?

A. Yes: ſaving that the five laſt, that is, *ullus, alius, alter, uter*, and *neuter*, do want the Vocative caſe; and *alius* makes *aliud*, not *alium*, in the Neuter Gender.

*. Q. Of what Declenſion are nouns of three terminations: as, *Bonus, bona, bonum*?

A. Of the firſt and ſecond] for the firſt word, as *bonus*, is declined like *Magiſter* or *Dominus*; the 2d. as *bona*, is declined like *Muſa*; the third, as *bonum*, is declined like *Regnum*.

* Q. Which do you call Adjectives of three Articles?

A. Such as we put Articles to, in every caſe, to expreſs their Genders: as, Nom. *Hic, hæc, & hoc Fælix*. Gen. *hujus fælicis*, &c. *Hic & hæc triſtis, & hoc triſte*.

*Q. Of what Declenſion are all nouns of three Articles?

A. Of the third Declenſion.

* Q. What Genders are Adjectives of three Articles of?

A. Of the Common of three.

*. Q. If Adjectives have but one termination in any caſe, as *Fælix*, what Gender is that of?

A. Of all three Genders.

Q. If they have two terminations, as *Triſtis*, and *Triſte*, what Gender are thoſe words of?

A. The firſt, as *Triſtis*, is the Maſculine and Fem. Gender: the

(*b*) Theſe words are alſo among the ancient Writers declined like *bonus* in the Genit. and Dative: as, *ulli, alteri*, for *ullius, alterius*.

(*c*) *Nullus, uterq;, alter, uter*, and other Compounds of words are theſe ſo likewiſe.

the second as *Triste* is the Neuter.

*Q. What are all Adje. of three articles declined a like?

A. If they have but one ending in the Nominative case as *fœlix*, or *audax*, they are declined like *fœlix*, if they have two, like *tristis* and *triste*, *levis* & *leve*, they are declined like *tristis*.

Comparisons of Noun Adjectives.

Q. What else belongeth to a Noun, besides Number, Case, Gender, and Declension?

A. Comparison.

Q. What is Comparison?

A. The altering the signification of a word into more or less by degrees.

Q. Doth Comparison belong to all Nouns?

A. No, it belongs properly to none but to Adjectives.

Q. May all Adjectives be compared?

A. No, none but such whose signification may increase or be diminished.

* Q. What is it for Adjectives to have their signification increased or diminished?

A. To be made more or less as, hard, harder, hardest. So back again, hardest, harder, hard.

* Q. What mean you by a degree of Comparison?

A. Every word that alters the signification by more or less, is a degree.

Q. How many degrees of comparison are there?

A. Three, the Positive, the Comparative, and the Superlative.

Q. Which is the Positive degree?

A. That which betokeneth a thing absolutely without excess

Q. What mean you by a thing absolutely without excess?

A. Such a thing as signifieth neither more nor less, but is absolute of it self, without being compared or without having respect to any other: as *Durus* hard.

Q. What call you the Comparative degree?

A. The Comparative is that which somewhat exceedeth

(a) Some Substantives are compared, but onely by abuse not properly, as also some Pronoums. No words are compared properly but Adjectives, and Adverbs coming of them. Partieiples when they are changed into Adjectives, and some Prepositions changed into Adverbs may be compared thereupon.

(b) The Positive is improperly called a degree of comparisons.

the Positive in signification.

Q. What mean you by exceeding the Positive?

A. The Comparative is a word drawn from the Positive, wherein the signification of the Positive is somewhat increased, or made more: as, *Durior*, harder, or more hard: *Minor*, less, or more little.

Q. What is the sign of the Comparative degree?

A. More: either being set down or understood.

Q. Of what is the Comparative degree formed, and how?

A. Of the first case of the Positive that endeth in *i*, by putting to *or*, for the Masculine and Feminine Gender; and *us*, for the Neuter.

* Q. Shew me how?

A. Of *Durus*, *dura*, *durum*, the Gen. case is *duri*: which by putting to *or*, is made *durior*; and by putting to *us*, is made *durius*. So the Comparative degree is, *hic & hæc durior*, for the Masculine and Feminine; and *hoc durius*, for the Neuter. So also of *Tristi* and *Dulci*.

Q. What is the Superlative degree?

A. The Superlative exceedeth his Positive in the highest degree: that is, it increaseth the signification of the Positive to the highest; so that one thing being compared with many, is said to be most of all this thing or that: as, *Durissimus*, hardest or most hard.

Q. Whence is the Superlative degree formed?

A. Of the first case of the Positive that endeth in *i*, by putting to it the letter *ſ*, and the word *simus*: as, if I put to *duri*, *ſ*, and *simus*, it is made *durissimus*.

* Q. How do you compare these three degrees?

A. By declining all three degrees together, in each case and every Gender; I mean, each Gender in every case together: as,

Sing. Nom.	*Durus*,	*durior*, *durissimus.*
	Dura,	*durior*, *durissima.*
	Durum,	*durius*, *durissimum.*
Genit.	*Duri*,	*durioris*, *durissimi.*
	Duræ,	*durioris*, *durissimæ.*
	Duri,	*durioris*, *durissimi.*

This

This Table, heedfully observed, will teach presently to form Comparisons, by declining all thre Degrees together

Case.	Article.	Positive.	Comparative.	Superlative.
Nom.	*Hic*	*Durus*	*Durior*	*Durissimus*
	Hæc	*Dura*	*Durior*	*Durissima*
	Hoc	*Durum*	*Durior*	*Durissimum*
Genit.	*Hujus*	*Duri*	*Durioris*	*Durissimi*
	Hujus	*Duræ*	*Durioris*	*Durissimæ*
	Hujus	*Duri*	*Durioris*	*Durissimi*
Dat.	*Huic*	*Duro*	*Duriori*	*Durissimo*
	Huic	*Duræ*	*Duriori*	*Durissimæ*
	Huic	*Duro*	*Duriori*	*Durissimo*
Accus.	*Hunc*	*Durum*	*Duriorem*	*Durissimum*
	Hanc	*Duram*	*Duriorem*	*Durissimam*
	Hoc	*Durum*	*Durius*	*Durissimum*
Nom.	*Hic*	*Fœlix*	*Fœlicior*	*Fœliciſſimus*
	Hæc	*Fœlix*	*Fœlicior*	*Fœliciſſima*
	Hoc	*Fœlix*	*Fœlicius*	*Feliciſſimum*
Genit.	*Hujus*	*Fœlicis*	*Fœlicioris*	*Fœliciſſimi*
	Hujus	*Fœlicis*	*Fœlicioris*	*Fœliciſſimæ*
	Hujus	*Fœlicis*	*Fœlicioris*	*Fœliciſſimi*
Nom.	*Hic*	*Triſtis*	*Triſtior*	*Triſtiſſimus*
	Hæc	*Triſtis*	*Triſtior*	*Triſtiſſima*
	Hoc	*Triſte*	*Triſtius*	*Triſtiſſimum*
Genit.	*Hujus*	*Triſtis*	*Triſtioris*	*Triſtiſſimi*
	Hujus	*Triſtis*	*Triſtioris*	*Triſtiſſimæ*
	Hujus	*Triſtis*	*Triſtioris*	*Triſtiſſimi*

Dum mortem vitent amittis Caudex Vitæ.

Q. Are there no exceptions from theſe general rules of comparing Nouns, *i.e.* from this maner of comparing?

A. Yes, there are four exceptions.

Q. What is the firſt exception from the general rules of comparing?

A. Of Nouns which have no comparative or ſuperlative degree, but borrow them of others.

Q. How many ſuch have you?

A. (*b*) My book names five, *Bonus*, *malus*, *magnus*, *parvus*, and *multus*,

Q. Compare *Bonus*.

A. (*c*) *Bonus*, *melior*, *optimus*; *bona*, *melior*, *optima*; *bonum*, *melius*, *optimum*: Gen. *Boni*, *melioris*, *optimi*; *bonæ melioris*, *optimæ*; *boni*, *melioris*, *optimi*, *&c.* So *malus*, *pejor*, *peſſimus*, and the reſt as before.

Q. What is your ſecond exception from the general rules of comparing?

A. Of Poſitives ending in *r*.

Q. If the Poſitive end in *r*, how muſt the Superlative be formed?

A. (*d*) Of the Nominative caſe, by putting to *rimus*, as *Pulcher*, *Pulcherrimus*.

Q. Which is the third exception from the general rules of cnmparing?

A. Of ſix Adjectives ending in *lis*.

Q. How do they make their Superlative?

A. By changing *lis* into * *limus*, and not into *liſſimus*.

Q. Which are thoſe ſix?

A. Humilis humble, *ſimilis* like, *facilis* eaſie, *gracilis* ſlender, *agilis* nimble, *docilis* apt to learn: for we ſay, *humilis humilimus*, and not *humiliſſimus*.

Q. How do all other nouns ending in *lis*, form the ſup.

A. They follow the general rule afore-going.

Q. What mean you by that?

A. That they form the Superl. by putting to *s* & *ſimus*, to the 1. caſe of the Po. ending in *i*, as *utilis tiliſſimus*, as before.

Q. What is your laſt exception from the general rules of comparing?

A. Of

(*b*) All other irregular comparisons may be much better ſhewed the ſchollars out of the Latine rules, as they ſhall have uſe of them, then here to trouble the ſchollars, or the books with them. Hereof ſee Mr. *Leeches* Queſtions more at large.

(*c*) *Parviſſimus*, *multiſſimus*, *egregiiſſimus*, *piſſimus*, and the like are old words, and out of uſe.

(*d*) Thus muſt alſo *celebris*, *ſalubris*, *acris*, *alacris*, have the Superlatives, becauſe they have the Nom. alſo in *r*: as, *celeber*, *ſaluber*, *ſaluberrimus*.

* Theſe ſix are in proof moſt truely written with a ſingle *l*, *lis* into *limus*: they are in verſe with a double *ll*, for the verſe ſake.

A. Of ſuch Adjectives as have a vowel coming before *us*, as *Pius*, *aſſiduus*, *idoneus*.

Q. How are theſe compared?

A. By theſe two Adverbs, *magis* more, and *maximè* moſt, [putting to *magis* in ſtead of the Comparative degree, and *maximè* in ſtead of the Superlative:] ſo declined the three degrees together, as before in every caſe and gender in order: as *Pius* godly, *magis pius* more godly, *maximè pius* moſt godly, &c.

Q. Why are theſe ſo compared?

A. For avoiding the meeting together of vowels, which cannot be ſo well pronounced together: as, we cannot ſay well *Pius*, *piior*.

Of a Pronoun.

Q. WHich is the ſecond part of ſpeech?

A. A Pronoun.

Q. What is a Pronoun?

A. A (*b*) part of ſpeech much like to a Noun, which is uſed in ſhewing or reherſing.

Q. * Why is it called a Pronoun?

A. Becauſe it is put for a Noun.

Q. Wherein are Pronouns uſed?

A. It ſhewing or rehearſiing ſomething, which hath bin uttered before, or may well be diſcerned.

Q. How many Pronouns are there?

A. (*c d*) Fifteen: as, *Ego*, *tu*, *ſui*, &c.

Q. Have all Pronouns all the caſes?

A. No; only four of them have the Vocative caſe, all the reſt want it. Alſo *ſui* wants the Nom. caſe.

Q. May not ſome other words be aded to the Pronouns?

A. Yes: three compound Pronouns, *Egomet*, *tute*, *idem*: and alſo * *qui*, *quæ*, *quod*.

(*b*) Pronouns ſupply the place of nouns and have for moſt part the nature of Nouns.

(*c*) There are but 15. pronouns properly: the reſt are compounded of them, or added to them.

(*d*) Sundry other pronouns are found in old Writers: as, *am*, *em*, for *eam*, *em*, and *im*, for *eum*, *hibus*, for, *his*, *med*, *ted*, *mis*, *tis*, *eampſe*, *quhi*, *ibus*, &c. Theſe and the like are to be known, and not uſed.* *Qui* is added to the Pronouns, becauſe it is uſed in rehearſing ſomething, and it is declined much like words of the ſecond Declenſion of the Pronoun.

* Q. Whereof are these Pronouns compounded?

A. Egomet, of *ego*, and *met*, *tute* of *tu* and *te*, *idem* of *is* and *demum*.

* Q. How many kinds of Pronouns have you generally?

A. Two: Pronoun Substant. and Pronoun Adjectives.

* Q. How many Pronoun Substantives are there?

A. Three: *Ego*, *tu*, *sui*, with their compounds, all the rest are Adjectives.

Q. How doth your book divide the Pronouns?

A. Into Primitives, and Derivatives.

Q. How many Pronoun Primitives are there?

A. Eight: *Ego*, *tu*, *sui*, *ille*, *ipse*, *iste*, *hic*, and *is*.

Q. Why are they called Primitives?

A. Because they are first words, & not derived of others.

Q. What are these Primitives called besides?

A. Demonstratives.

Q. Why so?

A. Because they commonly shew a thing not spoken of before.

Q. Are not some of the Pronoun Primitives called Relatives?

A. Yes.

Q. Which are those?

* So *Quis* and *quid* may be referred hereto.

A. Hic, *ille*, *iste*, *is*, with *idem* and * *qui*, joyned unto them.

Q. Why are these six called Relatives?

A. Because they serve to rehearse a thing that was spoken of before.

Q. Can *Hic*, *ille*, *iste*, and *is*, be both Demonstratives and Relatives?

A. Yes, in respect of the divers uses to which they serve, that is, both to shew, and to rehearse.

Q. Which of the Pronoun Relatives is most specially called a Relative?

Qui of some Grammarians is taken for a Noun.

A. Qui.

Q. How many Pronoun Derivatives are there?

A. Seven: *Meus*, *tuus*, *suus*. *noster*, *vester*, *nostras*, *vestras*.

Q. Why are they called Derivatives?

A. Because they are derived of their Primitives, *Mei*, *tui*, *sui*,

ſui, noſtri, and *veſtri,* the Genitive caſe of *Ego, tu, ſui.*

Q. ſhew me how?

A. Meus comes of *mei,* the Genitive caſe of *Ego: tuus* of *tui,* the Genitive caſe of *tu: ſuus* of *ſui: noſtræ* of *noſtri;* the Genitive caſe Plural of *Ego: veſtras* of *veſtri,* the Genitive caſe Plural of *tu.*

Q. How many ſorts of Derivatives have you? These follow after.

A. Two: Poſſeſſives, and Gentiles.

Q. How many things belong to a Pronoun?

A. My Book names five: Number, Caſe, Gender, (as are in a Noun,) declenſion, and perſon.

Q. How will you know the Genders in Pronoun Subſtantives: as, in *Ego, tu, ſui*?

A. Though theſe are not properly of any Gender, yet they are to be underſtood to be that Gender, whereof the word or thing is, whereto they are referred, or whereof they are ſpoken.

* Q. As how?

A. If they be referred to a word of the Maſculine Gender, they are of the Maſc. if to a word of the Feminine, they are of the Feminine: as, *Ego,* underſtood of a man, or any thing of the Maſculine Gender, it is the Maſc. Gender; of a woman, or any thing of the Feminine Gender, it is a Feminine.

Q. How will you know the Genders in Pronoun Adje.

A. Like as in the Noun Adjectives.

Declenſions of Pronouns.

Q. HOw many declenſions are there of a Pronoun?

A. Four.

Q. How will you know what Declenſion every Pronoun is of?

A. By the ending of the Genitive caſe Singular, like as in Nouns.

Q. Give me the terminations of the Genitive caſe Singular of each Declenſion in the Pronoun?

A. Of

* Q. Whereof are theſe Pronouns compounded?

A. *Egomet*, of *ego*, and *met*, *tute* of *tu* and *te*, *idem* of *is* and *demum*.

* Q. How many kinds of Pronouns have you generally?

A. Two: Pronoun Subſtant. and Pronoun Adjectives.

* Q. How many Pronoun Subſtantives are there?

A. Three: *Ego*, *tu*, *ſui*, with their compounds, all the reſt are Adjectives.

Q. How doth your book divide the Pronouns?

A. Into Primitives, and Derivatives.

Q. How many Pronoun Primitives are there?

A. Eight: *Ego*, *tu*, *ſui*, *ille*, *ipſe*, *iſte*, *hic*, and *is*.

Q. Why are they called Primitives?

A. Becauſe they are firſt words, & not derived of others.

Q. What are theſe Primitives called beſides?

A. Demonſtratives.

Q. Why ſo?

A. Becauſe they commonly ſhew a thing not ſpoken of before.

Q. Are not ſome of the Pronoun Primitives called Relatives?

A. Yes.

Q. Which are thoſe?

* So *Quis* and *quid* may be referred hereto.

A. *Hic*, *ille*, *iſte*, *is*, with *idem* and * *qui*, joyned unto them.

Q. Why are theſe ſix called Relatives?

A. Becauſe they ſerve to rehearſe a thing that was ſpoken of before.

Q. Can *Hic*, *ille*, *iſte*, and *is*, be both Demonſtratives and Relatives?

A. Yes, in reſpect of the diverſuſes to which they ſerve, that is, both to ſhew, and to rehearſe.

Q. Which of the Pronoun Relatives is moſt ſpecially called a Relative?

Qui of ſome Grammarians is taken for a Noun.

A. *Qui*.

Q. How many Pronoun Derivatives are there?

A. Seven: *Meus*, *tuus*, *ſuus*. *noſter*, *veſter*, *noſtras*, *veſtras*.

Q. Why are they called Derivatives?

A. Becauſe they are derived of their Primitives, *Mei*, *tui*, *ſui*,

ſui, *noſtri*, and *veſtri*, the Genitive caſe of *Ego*, *tu*, *ſui*.

Q. ſhew me how?

A. Meus comes of *mei*, the Genitive caſe of *Ego*: *tuus* of *tui*, the Genitive caſe of *tu*: *ſuus* of *ſui*: *noſtræ* of *noſtri*; the Genitive caſe Plural of *Ego*: *veſtras* of *veſtri*, the Genitive caſe Plural of *tu*.

Q. How many ſorts of Derivatives have you? These follow after.

A. Two: Poſſeſſives, and Gentiles.

Q. How many things belong to a Pronoun?

A. My Book names five: Number, Caſe, Gender, (as are in a Noun,) declenſion, and perſon.

Q. How will you know the Genders in Pronoun Subſtantives: as, in *Ego*, *tu*, *ſui*?

A. Though theſe are not properly of any Gender, yet they are to be underſtood to be that Gender, whereof the word or thing is, whereto they are referred, or whereof they are ſpoken.

* Q. As how?

A. If they be referred to a word of the Maſculine Gender, they are of the Maſc. if to a word of the Feminine, they are of the Feminine: as, *Ego*, underſtood of a man, or any thing of the Maſculine Gender, it is the Maſc. Gender; of a woman, or any thing of the Feminine Gender, it is a Feminine.

Q. How will you know the Genders in Pronoun Adje.

A. Like as in the Noun Adjectives.

Declenſions of Pronouns.

Q. HOw many declenſions are there of a Pronoun?

A. Four.

Q. How will you know what Declenſion every Pronoun is of?

A. By the ending of the Genitive caſe Singular, like as in Nouns.

Q. Give me the terminations of the Genitive caſe Singular of each Declenſion in the Pronoun?

A. Of

A. Of the firſt in *i* : as, *Ego, mei.*

The ſecond in *ius*, or *jus* : as, *ipſe, ipſius*, ; *Qui, cujus.*

The third in *i, æ, i*, like Adjectives of three terminations: as, *Mei, meæ, mei.*

The fourth in *âtis* : as, *noſtras, noſtrâtis.*

Q. How many Pronouns are of the firſt Declenſion?

A. Three.: *Ego, tu, ſui.*

Q. Decline them Latine and Engliſh together.

A. Ego I, *mei* of me, *mihi* to me, *â me* from me. *Nos* we, *noſtrùm vel noſtri* of us, *nobis* to us, *nos* us, *â nobis* from us.

So Engliſh firſt, I *ego*, of me *mei*, &c. *Tu* thou, *tui* of thee &c. *Sui* of himſelf or of themſelves, *Sibi* to himſelf or to themſelves, &c. So thou *tu*, of thee *tui*, &c.

Q. Then *Sui* is the ſame both in the Singular and in the Plural Number.

A. Yes, in all the caſes which it hath, for it wanteth the Nom. and the Vocative caſe.

Q. How many Pronouns are of the ſecond Declenſion?

A. Six : *Ille, ipſe, iſte, hic, is*, and *qui.*

Q. What are they declined like?

A. Much like to *unus, una, unum*, Gen. *unius?*

Q. Do they all make their Genitives in *ius*, like *uuus*?

A. No: theſe three, * *hic, is*, and *qui*, make the Genitive in *jus*, as *hujus, ejus cujus.*

* *Hæc* is oftentimes uſed for *hæ* in old Writers.

Q. Are *ille, ipſe, eſte*, declined alike?

A. Yea, they are declined like *iſte*, ſaving *ipſe*, maketh *ipſum* in the Neuter gender of the Nominative and Accuſative caſe ſingular not *ipſud.*

Q. But have not *is* and *qui* a ſeveral declining?

A. Yes, they differ ſomewhat.

Q. Decline theſe of the ſecond Declenſion, Latine and Engliſh together, and firſt *iſte.*

A. Iſte, that Maſculine, *iſta*, that Feminine, *iſtud*, that Neuter, or that thing. Gen. *iſtius*, of that Maſculine, Feminine, Neuter.

So, *is*, he, *ea*, ſhe, *id* that thing.

Qui which Maſculine, *quæ* which Feminine, *quod* which Neuter, &c.

* Q. Why

* Q. Why do they say in the Ablative case of *Qui*, Abl. *Quo, quâ, quo, vel qui?*

A. Because *Qui* in the Ablative case is of all Genders, and may be put for *quo, quâ*, or *quo*.

Q. How are *Quis* and *Quid* declined;

A. (*a*) As *qui, quæ, quod*, putting *quis* before *qui*, and *quid* after *quod*, thus:

Nom. *Quis, vel qui, quæ, quod, vel quid.*
Genit. *Cujus*, &c.
So Accusat. *Quem, quam, quod, vel quid.*

Q. How decline you *Quisquis*?

A. Sing. Nom. { *Quisquis,* / *Quicquid,* } &c.

(*a*) Note when *Quis* is compounded, it makes *qua* for *quæ*, both in the Feminine singular, and Neut. plural: as, *siqua, nequa*, not *nequæ*; so *aliquis, numquis*; *ecquis*, makes both *ecquæ*, and *ecqua*.

* Q. What difference is there between *quod* and *quid*?

A. Quod requireth commonly a Substantive, or Antecedent with it, *Quid* is always a Substantive of the Neuter Gender.

Q. What Pronouns are of the third Declension?

A. Five: *Meus, tuus, suus, noster*, and *vester*.

Q. What are these called which are of the 3d declension?

A. Possessives.

Q. Why are they called Possessives?

A. Because they signifie possession or owing: as, *Meus* mine, *tuus* thine, *suus* his, *noster* ours, *vester* yours.

Q. How are those possessives declined?

A. Like *Bonus*; except that *meus* makes (*b*) *mi*, in the Masc. Gender of the Vocative case singular, and that *tuus, suus, vester*, have no Vocative case at all.

(*b*) *Meus* for *mi* in the Voc. is by *Antiptosis* as *Virgil, Projice tela manu sanguis meus.*

Q. How many Pronouns are of the fourth Declension?

A. Two: *Nostras*, and *vestras*.

Q. What are these of the fourth Declension called?

A. Gentiles.

Q. Why are they called Gentiles?

A. Because they properly betoken pertaining to some Country or (*c*) Nation: to some Sect or Faction: as, *nostras*, one of our Country, or of our Sect or Side: *vestras*, one of your Country, Sect or Side.

(*c*) Of *Gens*, a Nation.

Q. But your book addeth *Cujas*, is it a Pronoun?

A. No: *Cujas* is a Noun.

Q. Why is it declined in the Pronoun, being a Noun?

A. Because it hath the same maner of declining with *Nostras* and *Vestras*; like as all other Nouns that be (*b*) Gentiles have: and because it may seem to come of *Cujus*, the Genit. case of *qui, quæ, quod.*

(*d*) *Aripnas* of *Arpinum*, and *Ravennas* of *Ravenna*, are so declined.

Q. What signifies *Cujas?* (Sect.

A. Of what Country, or what Country-man, or of what

Q. What are these three *Nostras*, *Vestras*, and *Cujus*, declined like?

A. They are in all things declined like *Tristis*, saving that in the Nom. & Voc. case singular, they make *as*, for *atis*.

Q. Shew me how by example?

A. Sing. Nom. *Hic & hæc Nostras, & hoc Nostrate*, for *hic & hæc Nostratis, & hoc Nostrate*: the termination *âtis* being drawn into *as*.

Of the Persons in a Pronoun.

Q. WHat is the fifth thing belonging to a Pronoun?

A. A Person.

* Q. What mean you by a Person?

A. Any person or thing which speaketh of it self, or is spoken to, or spoken of.

Q. How many persons be there?

A. Three.

Q. What is the first Person?

A. A word whereby any person speaketh of himself alone, or with others: as, *Ego* I, *Nos* we.

Q. How many words are of this Person?

A. *Ego*, and *Nos*: and no more properly.

Q. What is the second person?

A. Any person or thing which is spoken to either alone, or with others: as, *Tu* thou, *Vos* ye.

Q. How many words are there of this person?

A. *Tu*, and *Vos*: and no more properly.

Q. But your Book saith, that every Vocative case is of the second person.

A. That

A. That is by a figure called *Evocation*.

Q. What is the reaſon of it?

A. Becauſe *Tu*, or *Vos*, are underſtood in every Voc. caſe: and ſo the Voc. caſe is made of the ſame perſon with them.

Q. As how for example?

A. When we ſay, *O puer*, O boy; we underſtand, *O tu puer*, O thou boy.

Q. What is the third Perſon?

A. That which is ſpoken of: as, *Ille* he, *Illi* they.

Perſons belong to Nouns Verbs and Participles, by reaſon of ſome Perſon of the Pronoun joyned to them, expreſſed or underſtood not properly.

Q. What words are of the third Perſon?

A. All Nouns, Pronouns, and Participles; except *Ego nos*, *Tu* and *Vos*.

A. But theſe three *ipſe*, *idem*, and *qui*, are ſometimes of the firſt and ſecond Perſon.

A. That is likewiſe by the figure *Evocation*, when they are joyned with words of the firſt or ſecond perſon, expreſſed or underſtood: as, with *Ego*, *tu*, *nos*, or *vos*. For then they are made of the ſame Perſon.

Q. May not any Noun or Pronoun be of the firſt or ſecond Perſon by the ſame figure?

A. Yes.

Q. To what end ſerve the Perſons in Pronouns?

A. To expreſs our minde fitly when we ſpeak of any perſon. More ſpecially they ſerve for the forming of verbs wherein they are ever expreſſed or underſtood in every word, in each Mood and Tenſe, except the Infinitive.

For other queſtions ſee the Latine Pronoun.

Of a Verb.

Q. WHich is the third part of ſpeech?

A. A Verb.

Q. What is a Verb?

A. A part of ſpeech declined with (*a*) Mood and Tenſe, and betokeneth the doing, ſuffering, or being of any thing.

(*a*) This is meant of perfect Verbs. That *Ave faxo*, *quæſo*, *&c* are not declined with mood and tenſe, it is in regard of uſe, not the nature of the words.

Q. Shew me how it betokeneth doing, ſuffering, or being?

A. Thus: doing, as *Amo*, I do love: ſuffering, as *Amor*, I am loved: being as *Sum*, I am.

* Q. What is the difference between a Noun and a Verb?

A. A Noun ſignifieth the name of a thing: a Verb ſignifieth the maner of doing, ſuffering, or being of that thing.

Q. How many kinds of Verbs are there?

A. Two: Perſonal, and Impersonal.

Q. What mean you by Perſonal?

A. A Verb that hath Perſons.

Q. What Verb is that?

A. Such a Verb as is varyed by divers Perſons: as, I love, thou loveſt, he loveth, we love, &c.

Q. What is a Verb Impersonal?

A. That which is not varied by moe Perſons, but only is formed in the third Perſon ſingular, with this ſign *it*: as, *decet*, It becometh.

Q. How many kind of Verbs Perſonals are there?

A. Five: Active, Paſſive, Neuter, Deponent, and Common.

* Q. How do theſe differ one from another?

A. Three ways: 1. In termination or ending. 2. In ſignification. 3. In declining or forming.

Q. How do Verbs Perſonals differ in termination?

A. Some end in *o*, ſome in *or*, ſome few in *m*.

Q. What Verbs end in *o*?

A. A Verb Active, and a Verb Neuter.

Q. What Verbs end in *or*?

A. Paſſives, Deponents, and Commons.

Q. * What Verbs end in *m*?

A. A few Neuters: as, *Sum*, *forem*, *inquam*, *poſſum*, with other compounds of them.

Q. How ends a Verb Active?

A. In *o*.

Q. What doth it betoken or ſignifie?

A. To do: as, I love, or do love.

Q. What may a Verb Active be made?

A. A Paſſive.

Q. How?

A. By putting to *r*, as *Amo* I love, put to *r*, is made *Amor*.

Q. How ends a Paſſive?

A. In *or*.

Q. What doth it betoken?

A. It

A. It betokeneth Paſſion, or ſuffering, or ſomething to be done: as, *Amor*, I am loved.

Q. May not a Verb Paſſive be made an Active?

A. Yes.

Q. How?

A. By putting away *r*: as, of *Amor*, take away *r*, it is made *Amo*.

Q. How ends a Verb Neuter?

A. In *o*. or *m*: as, *Curro*, I run, *Sum*, I am.

Q. Cannot a Verb Neuter take *r*, to make it a Paſſive, as Actives do: as, of *Curro*, by putting to *r*, to make *Curror*?

A. No: there is no ſuch word as *Curror*.

Q. How is a Verb Neuter Engliſhed?

A. Sometimes Actively, that is, like an Active: as, *Curro*, I run: ſometimes Paſſively, or like a Paſſive; as, *Ægroto*, I am ſick.

Q. How ends a Verb Deponent?

A. In *r*, like a Verb Paſſive.

Q. How doth it ſignifie?

A. Either like an Active: as, *Loquor*, I do ſpeak; or like a Verb Neuter ſignifying Actively: as, *Glorior* I do boaſt.

Q. How ends the Verb Common?

A. In *r*, like a Paſſive.

Q. How doth it ſignifie?

A. Both Actively and (*a*) Paſſively; that is both as a Verb Active, and as a Verb Paſſive; and therefore it is called a Verb Common: as, *Oſculor*, I kiſs, or I am kiſſed.

* Q. How may I know in any place whether a Verb Common doth ſignifie Actively or Paſſively?

A. By the Conſtruction: For, if it be conſtrued as a Verb Active, it ſignifieth Actively: as, *Oſculor te*, I kiſs thee; but if it have the Conſtruction of a Verb Paſſive; it ſignifieth Paſſively: as, *Oſculor à te*, I am kiſſed of thee.

Q. Whether can a Verb Deponent, or a Verb Common loſe *r*, to be made Actives?

A. No: *Loquor* cannot be made *loquo*, nor *Oſculor*, *oſculo*.

* Q. But ſome Verbs are ſaid to be Tranſitive, others Intranſitive: How may I know which are Tranſitive, which Intranſitive?

(a) Few Verbs Commons are now in uſe, *videlicèt*, ſignifying Paſſively, as wel as Actively, except, *Criminor*, *Fruſtror*, *Oſculor*, & ſome other, although many Participles of the Preterтenſe of Verbs Deponents may be found ſignifying Paſſively: as *Complexus*, *Meditatus*, *Interpretatus*, *Comitatus*, *&c.*

A. Thoſe are Tranſitive, whoſe Action or doing paſſeth into another thing, and have not a perfect ſenſe, in themſelves: as, *Amo magiſtrum*, I love the maſter.

* Q. What is the way to know them?

A If I may fitly aske the queſtion *whom* or *what*, made by the Verb, to ſhew the meaning of it: as, when you ſay, *Amo* I love; another may ask whom or what do you love, or elſe he underſtands not your meaning: and ſo the Action paſſeth into another thing.

Q. Which are Intranſitive?

A. Such as have an abſolute and perfect ſenſe in their own ſignification, without asking any queſtion: as, *Curro* I run, *Ægroto* I am ſick.

* Q. Of all the five kinds of Perſonals, which are Tranſitive?

A. Actives, Deponents, and Commons, ſignifying Actively, that is, when they are conſtrued like Actives.

Q. Which are Intranſitives?

A. Verbs Paſſives [and Neuters for the moſt part] and alſo Commons ſignifying Paſſively, that is, being conſtrued as Paſſives.

Moods.

Q. YOu ſaid a Verb was declined with Mood and Tenſe, What is a Mood?

A. (*a*) The maner of ſpeech wherein the ſignification of a Verb is uttered: as, in declaring, commanding, wiſhing, or the like.

(*a*) Or a Mood is the maner of ſpeech uſed in ſignifying the doing, ſuffering, or being of any thing.

Q. How many Moods are there?

A. Six: The Indicative, Imperative, Optative, Potential, Subjunctive, and Infinitive.

Q. What is the Indicative?

A. That which ſheweth a reaſon true or falſe: as, *amo* I love: or elſe asketh a queſtion: as, *amas tu*, doſt thou love?

Q. What ſign hath the Indicative?

A. None.

Q. How know you the Imperative?

A. It

A. It biddeth or commandeth: as, *ama*, love thou.

* Q. What ſign hath the Imperative?

A. It may have the ſign *Let*, except in the ſecond Perſons: where it is evidently known by bidding.

Q. How know you the Optative?

A. It wiſheth or deſireth.

Q. What ſigns hath the Optative?

A. Theſe ſigns: b would God, I pray God, or God grant. b Or, oh that.

Q. What hath it joyned with it in Latine?

A. An Adverb of wiſhing: as, *utinam amem*, God grant I love.

Q. How know you the Potential Mood?

A. It ſheweth an ability, will, or duty to do any thing.

Q. What ſigns hath it?

A. May, can, might, would, ſhould, ought, or could: as, *amem*, I may or can love.

Q. How differs it it Latine from the Optative and Subjunctive, ſeeing that they have all one termination?

A. Becauſe it hath neither Adverb nor Conjunction joyned with it.

Q. How know you the Subjunctive Mood?

A. It hath evermore ſome Conjunction joyned with it: or ſome Adverb having the nature of a Conjunction: as, *That*, *if*, *when*, *whereas*: as, *Cum amarem*, when I loved.

Q. Why is it called the Subjunctive Mood?

A. Becauſe it dependeth upon ſome other Verb in the ſame ſentence, either going before, or coming after it: as, *Cum amarem eram miſer*, when I loved I was a wretch. *Amarem* I loved, depends of *eram* I was.

* Q. Is there no difference in Latine between the Optat. Potential, and Subjunctive Moods?

A. No: ſave in ſignification, and ſigns of the Moods.

Q. What ſignifieth the Infinitive?

A. To do, to ſuffer, or to be.

Q. Whether hath it Number and Perſon, as other Moods have?

A. No: it hath neither Number, nor Perſon, nor Nominative caſe.

Q. What

Q. What is the common ſign to know it by?

A. To: as, *Amare* to love.

Q. When two Verbs come together without any Nominative caſe between them, what Mood muſt the later be?

A. The Infinitive: as, *Cupio diſcere* I deſire to learn.

Gerunds.

Q. WHat are there peculiarly belonging to the Infinitive Mood?

A. (a) Gerunds and Supines.

Q. Why do they belong to the Infinitive Mood?

A. becauſe their ſignification is infinite, like to the ſignification of the Infinitive Mood; not making any difference of Number or Perſon.

* Q. How many (b) Gerunds are there?

A. Three: the firſt ending in *di*, the ſecond in *do*, the third in *dum*.

Q. What ſignification have they?

A. Both Active and Paſſive: as, *Amandi* of loving, or of being loved: *Amando* in loving, or in being loved: *Amandum* to love, or to be loved.

Q. (c) How will you decline theſe?

A. They are declined in the Verb.

(a) All Verbs Perſonals which are perfect and regular, have Gerunds and Supines, except only Paſſives; and ſuch as are excepted and noted to want their Supines, Imperſonals have none.

(b) Gerunds are named of *Gerundo*, becauſe they ſignifie the manner of doing ſomething. Supines (as *Melanthon* thinks) of *Supinus*, becauſe they have no caſe before them. (c) Some decline theſe, Gen. *Amandi*, Accuſat. *Amandum*, Ablat. *Amando*, But I take it better to decline them onely as they are declined in the Verb.

Supines.

Q. HOw many Supines be there?

A. Two: one ending in *um*, called the firſt Supine, the other ending in *u*, which is called the later Supine

Q. Why is that in *um* called the firſt Supine?

A. Becauſe it hath *a*, for the moſt part, the ſignification of

(a) It hath the ſignification of a Verb Paſſive, when it comes of a Verb ſignifying Paſſively: or when it hath *iri*, the Infinitive Mood of *itur*, joyned with it

of the Infinit. Mood of the Verb Active: as, *Amatum* to love.

Q. Why is that in *n* called the latter Supine?

A. Becauſe it hath for the moſt part the ſignification of the Infinitive Mood Paſſive: as, *Amatu* to be loved.

Tenſes.

*Q. WHat is a Tenſe?

A. (*b*) The (*c*) difference of a Verb, aceording to the times, paſt, preſent, to come.

Q. How many Tenſes are there?

A. (*d*) Five: the Preſent tenſe, the Preterimperfect tenſe, the Preterperfect tenſe, the Preterpluperfect tenſe, and the Future tenſe.

*Q. How may theſe tenſes be known aſunder?

A. By the times which they ſpeak of, and by ſigns.

Q. What time doth the Preſent tenſe ſpeak of?

A. Of the time that is now preſent: as, *Amo* I love.

Q. What ſigns hath it?

A. Do, doeſt, or *doth* in the Active voice: and *am, be, is, are, art*, in the Paſſive.

Q. What ſpeaketh the Preterimperfect tenſe of?

A. Of the time that is not perfectly paſt, but as it were ſtill preſent: as, *Amabam* I loved, or did love.

Q. What ſignes may it be known by?

A. By theſe; *did* or *didſt*, in the Active voice: and *was, were, wert*, in the Paſſive.

Q. What time ſpeaks the Preterperfect tenſe of?

A. That which is perfectly paſt, though lately: as, *Amavi*, I have loved.

Q. What ſigns hath it?

A. Have, haſt, or *hath*, in the Active; *have been, haſt been*, or *hath been*, in the Paſſive.

Q. What time ſpeaks the Preterpluperfect tenſe of?

A. Of that which is more then perfectly paſt, or paſt, a long while ſince.

Q. What ſigns hath it?

A. Had, or *hadſt*, in the Act. *hath bin*, or *hadſt bin* in the Paſ.

(*b*) The tenſe ſignifieth the time wherein any perſon is ſaid to do or ſuffer any thing.

(*c*) A Noun may ſignifie time, as a day, &c. but not the doing, ſuffering, or being of a thing in time as a Verb doth.

(*d*) There are properly but three Tenſes or times: The time paſt, preſent, to come. Our Book divides the preter tenſe or time paſt into three, *viz.* Preterimperfect tenſe not perfectly paſt. Preterperfect tenſe, perfectly paſt, Preterpluperfect tenſe, more then perfectly paſt.

Q. What time ſpeaks the Future tenſe of?

A. Of the time to come.

Q. What ſigns hath it?

A. Shall, or *will*, or *may*, or *can hereafter*, in the Active; *ſhall be* or *will be*, or *may*, or *can be hereafter*, in the Paſſive.

* Q. Give me all the uſual ſigns of the Active together?

A. (*b*) *Do*, *doeſt*, or *doth*, *did*, or *didſt*; *have*, *haſt*, or *hath*, *had*, or *hadſt*: *ſhall*, or *will*, or *hereafter*.

(*b*) The principal ſigns of the Active are *Do*, *did*, *have*, *had*, *ſhall* or *will*.

* Q. Give me the uſual ſigns of the Paſſive?

A. Am, *be*, *is*, *are*, *art*; *was*, *were*, *wert*; *have been*, *had been*, *ſhall*, or *will be*.

Perſons.

* Q. WHat is a Perſon in a Verb?

A. Every ſeveral word, in every Mood and tenſe; except the Infinitive Mood, which hath no Perſon.

Q. Why are theſe called Perſons?

A. Becauſe one of the three Perſons of the Pronoun is underſtood in every one of them: as, *Amo* I love, is as much as *ego amo*, *amas* thou loveſt, is as much as *tu amas*; *amat* he loveth, as much as *ille amat*: and ſo in the reſt.

Q. How many Perſons are there in Verbs?

A. In Verbs Perſonals there are three in either Number, like as in the Pronoun.

* Q. Hath every Mood and tenſe three perſons in either Number?

A. Yea, in perfect Verbs: except that the Imperative Mood wants the firſt Perſon in the ſingular Number, and the Infinit. Mood hath no Perſons at all, as was ſaid.

* Q. What differ your Perſons in Verbs, from Perſons in Nouns and Pronouns?

A. The Perſons in Nouns and Pronouns ſignifie who or what Perſon it is, that doth or ſuffereth any thing. The Perſons in Verbs ſignifie what it is that ſuch a Perſon doth or ſuffereth.

* Q. Shew it by an example.

A. Magiſter docet, the Maſter teacheth; *Magiſter* is the perſon

person of the Noun doing something; *docet*, the Person of the Verb, signifying what he doth.

Conjugations.

Q. What is a Conjugation?

A. (a) The varying of a Verb according to Moods, Tenses, and Persons.

Q. How many Conjugations have Verbs?

A. Four.

Q. How may they be known asunder?

A. By their several vowels; which are their marks to know them by.

Q. What is the vowel of the first Conjugation to know it by?

A. * *A* long before *re* and *ris*: as, *amâre*, *amâris*.

Q. What is the vowel of the second?

A. *E* long before *re* and *ris*: as, *docêre*, *docêris*.

Q. What of the third?

A. *E* short before *re* and *ris*: as, *legere*, *legeris*.

Q. What of the fourth?

A. *I* long before *re* and *ris*: as, *audîre*, *audîris*.

* Q. Where must you finde this *re* and *ris* which you speak of, to know the Conjugations asunder by?

A. *Re* in the Infinitive Mood active, which is the fourth word in declining the Verb in the active voice: as: *amo*, *amas*, *amavi*, *amare*: and *ris*, in the second Person Passive, that is in the second word in declining a Verb Passive: as, *amor*, *amaris*.

(a) A Conjugation is a fit varying of Verbs by their final terminations in both Numbers, and in every Person in each Mood and Tense.

* *Do*, and certain Compounds of it are excepted: as, *Circundo*, *pessundo*, *secundo*, which make *a* short: as, *damus circundamus*, as it is in the Latin *Prosodia*.

Of Declining and Conjugating Verbs.

Q. That you may be skilful in all Verbs (which with the knowledge of the Nouns is accounted the most speedy help to attain the Latine tongue) What must you do?

A. I muſt learn to be very perfect in * declining and conjugating any Verb.

Q. How many examples have you to decline and conjugate all perfect Verbs by?

A. Four: according to the Num. of the Conjugations.

Q. In how many voices are theſe examples (*b*) formed?

A. In two: Active, and Paſſive. All Verbs in *o* are formed like *Amo, Doceo, Lego,* or *Audio.* All Verbs in *or,* like *Amor, Doceor, Legor, Audior.*

*Q. Are deponents and commons declined like Paſſives?

A. Yes: ſaving that they are to have Gerunds & Supines declined with them, becauſe they want Actives; and they have Participles, as they are ſet down in the Parti. after?

*Q. What is the chief benefit of the perfect readineſs, in declining and conjugating?

A. To be able, as in the Noun, to give either the Engliſh to the Latin, or Latin to the Engliſh of any Verb, in each Mood, Tenſe, & Perſon; and thereby to be able to proceed moſt ſpeedily in conſtruing, parſing, and making Latine.

* Q. How will you do that?

A. By being perfect in all the Perſons, eſpecially the firſt Perſons through each Mood and Tenſe, to be able to give both Engliſh to Latin, and Latin to Engliſh in them? and after to run the terminations of every Tenſe and Perſon in my minde; together with the ſigns of every Perſon in Engliſh.

Q. But how will you do in the Imperative Mood, which hath no firſt Perſon ſingular?

A. Give it in the ſecond Perſon, or omit it: or ſay thus, The Imperative wants the firſt Perſon.

Q. Shew me an example of conjugating ſo, and firſt of giving the Latine before?

A. Amo I love, *amabam* I loved or did love, *amavi* I have loved, *amaveram* I had loved, *amabo* I ſhall or will love.

Imper. ſecond Perſon, *Ama, amato,* Love thou: or, the Imperative wants the firſt Perſon.

Optat. *Utinam amem* God grant I love, &c.

Q. Give me the Engliſh firſt?

A. I

* Declining a Verb; is the reherſing of the firſt and ſecond Perſon of the preſent tenſe, with the firſt Perſon of the preterperfect tenſe of the Indicative Mood, the preſent tenſe of the Infinitive Mood: the Gerands, and Supines, and Participles, belonging to that Verb and voice.

(*b*) Forming or conjugating a Verb, is the breaking or varying the firſt word of the Verb into ſundry other words coming of it by Perſons, Tenſes Moods.

A. I love *amo*, I loved or did love *amabam*, &c. as in declining Nouns.

Q. But let me here how you run the terminations in your minde or ſpeech.

A. O, as, at, amus, atis, ant. So in *Amabam: bam, bas, bat, bamus, batis, bant.*

Q. Which are thoſe Engliſh ſigns which you muſt run in your minde with theſe terminations?

A. The Perſons in Engliſh: I, thou, he, we, ye, and they.

Q. Then if you can give the firſt Perſon in any Tenſe, you can by this means give any Perſon of the ſame, by remembring, or running in your minde, the terminations and ſigns together.

A. Yes.

Q. How ſay you, I loved or did love?

A. Amabam.

Q. They loved or did love?

A. Amabant.

Q. If you be asked of any perſon which you cannot tell, what muſt you do to finde it?

A. Call to minde but the firſt Perſon of that Tenſe, and run the reſt in my minde untill I come to it.

Q. How, for example?

A. If I be asked, how I ſay, We had taught, I ſtrait remember, I had taught, *docueram*, and ſo runing in my mind *ram, ras, rat, ramus, ratis, rant:* and withal, I, thou, he, we, ye, they: I finde *docueramus* we had taught.

*Q. Give me the firſt Perſons of thoſe tenſes, which come one of an other, and firſt which come of the Preſent tenſe?

A. Amo, amabam, amabo, amem, amarem, amare. Imperative ſecond Perſon, *Ama amato.*

*Q. Give me thoſe which come of the Preterper. Tenſe.

A. Amavi, amaverã, amaverim, amavero, amaviſſem, amaviſſe.

Q. Reherſe the firſt Perſons together as they ſtand in the book.

A. Amo, abam, avi, averam, abo. Imper. ſecond perſon, *Ama, amato: Amem, arem, averim, aviſſem, amare amaviſſe.*

Q. Reherſe them Actively and Paſſively together, as they ſtand in order.

A. Amo amor, amabam amabar, amavi amatus ſum vel fui, amaveram amatus eram vel fueram, amabo amabor.

Imper. ſecond perſon, *ama amato, amare amator.*

Optative, Potential, and Subjunct. *Amem amer, amarem, amarer, amaverim amatus ſim vel fuerim, amaviſſem amatus eſſem vel fuiſſem, amavero amatus ero vel fuero.*

Infinitive. *Amare amari, amaviſſe amatum eſſe vel fuiſſe.*

* *Amaturum eſſe, amatum iri vel amandum eſſe.*

Amandi, amando, amandum, amatum, amatu, amans, amatus, amaturus, amandus.

* *Illo polliciti ſeſe facturum omnia, eſt quòd ſperemus Deos bonis benefacturum.*

* Q. Give the terminations of the firſt Perſons of the Active voice alone.

A. O, bam, i, ram, bo or *am, em* or *am, rem, rim, ſem, ro.*

Q. Give the ſigns of the Tenſes anſwering.

A. Do, did, have, had, ſhall or *will, may* or *can hereafter*: as before.

Q. Give the terminations of the Active and Paſſive together.

A. O, or; bam, bar, i, ſum, vel { *bo bor.* / *fui, ram eram vel fueram.* { *am ar.*

Make theſe terminations exceeding perfect, all the reſt will be ſoon gotten, & eaſily kept by oft repeating theſe over thus.

{ *Em er,* } *rem, rer, ſim vel fuerim, ſem, eſſem, vel fuiſſem, ro, ero vel fuero.*
{ *Am ar,* }

Infinitive, *e, i, ſe, eſſe vel fuiſſe.*

* Q. Is there yet no further help for knowing the ſeveral perſons?

A. Yes, the firſt perſons Active end in *o, am, em, im,* or *i*: the ſecond in *as, es, is,* or *ſti*: the third in *us.*

Q. How end the firſt Perſons Paſſive?

A. The firſt Perſons end commonly in *or, ar, er*: the ſecond in *aris, eris, iris*: the third in *tur*; the firſt Plural in *mur*, the ſecond in *mini*, the third in *utur.*

In the Preterperfect tenſes, Preterplu. and Future tenſes Paſſive, the terminations are the ſame with the tenſes in *Sum, es, fui,* of which they are borrowed; except the Future tenſe of the Indicative Mood.

* Q. Which do you account the ſpeedieſt way of all to get and keep theſe Verbs?

A. This

A. This oft repetition of these terminations in Latine, and of the English signs of the Moods, Tenses, and Persons: and also much examination of the Active and Passive together: as, asking, I love, *amo*: I am loved, *amor*: he loveth, *amat*: he is loved, *amatur*: they love, *amant*: they are loved *amantur*, *&c.*

Of *Sum*, and other Verbs out of Rule.

Q. WHat Rules have you for Verbs ending in *m*?

A. There are no Rules for them, they are irregular, that is, without rule.

Q. Are none of them declined in your book?

A. Yes: *Sum* and *Possum*.

Q. How are others in *m* declined?

A. They, with more other lame Verbs, or which are irregular, (*a*) are set down in the Latine Grammar by themselves? except *volo*, *nolo*, *malo*, *edo*, *fio*, *fero*, *feror*, which do follow after.

(*a*) *Sed nunc ut totum.*

Q. Is not a perfect readiness in the Verb *Sum*, as necessary as in any other of the Verbs?

A. Yes, and more also.

Q. Why?

A. Because it serveth for declining of all Verbs in *or*, and also for that it is of perpetual use.

Q. How will you come to be perfect in the Verb *Sum*?

A. By the same means: as, in *amo*, *doceo*, &c. and so in *volo*, *nolo*, *malo*, and the rest of those Verbs out of rule: chiefly in being perfect in giving all the first Persons, both English to Latine, and Latine to English.

Q. Have you not some special observations concerning these two Verbs, *Eo*, and *queo*?

A. Yes.

Q. Wherein doth they differ from other Verbs?

A. In the Preterimperfect and Future tense of the Indicative Mood, and in the Gerunds.

Q. How do they make their Perterimperfect tense?

A. **Ibam*

A. * *Ibam* and *quibam*: not *iebam.*

Q. How do they make their Future tense?

A. Ibo, and *qnibo*; not *iam.*

Q. How do they make their Gerunds?

A. * *Eundi, eundo, eundum*; not *endi*: so *queundi, queundo, queundum*, though we say *ambiendi.*

Q. How are they varyed in all other Moods and Tenses?

A. Like Verbs in *o*, of the fourth Conjugation.

Q. What Tenses are formed of the Preterpluperfect tense of the Indicative Mood?

A. All other Preterperfect tenses, Preterpluperfect tenses, and Future tenses; except the Future tense of the Indicative Mood.

Q. How are these formed of the Preterperfect tense of the Indicative Mood?

A. Those which end in *ram, rim*, or *re*, be formed of it, by changing *i* into *e* short; and then putting to *ram, rim*, or *ro*: as, of *Amavi*, are made *amaveram, amaverim, amavero.* Those which end in *sem*, or *se*, be formed of it, onely by putting to *s* and *sem*, or *se*: as, of *Amavi, amavissem, amavisse.*

* *Audibant, lenibant, seibant, sevibant*, and the like, are by the figure *Syncope.*

* So they make the oblique cases of the Participle of the Present tense: as, of *Iens*, the Gen. is *euntis*, so *eunti*, &c.

Impersonals.

Q. How are Impersonals declined?

A. They are not declined as Verbs Personals, but onely formed in the third Person singular, through all Moods and Tenses: as, *Delectat, delectabat*, &c. *studetur, studebatur, studitum est vel fuit*, &c.

Q. What signs have they to know them by?

A. They have commonly before their English this sign *it*, and sometimes *there.*

Of a Participle.

Q. What is your fourth part of speech which is declined?

A. Participle.

Q. What is a Participle?

A. A

A. A part of ſpeech derived of a Verb, taking part of a Noun, &c.

Q. Of what is the Participle derived?

A. Of a Verb from whence it hath the beginning.

Q. Why is it called a Participle?

A. Of taking part: becauſe it hath nothing of it ſelf, but what it takes from others.

Q. What parts of ſpeech doth a participle take part of?

A. Part of a Noun, part of a Verb, and part of both Noun and a Verb together.

Q. What doth it take of a Noun onely or ſeverally?

A. Gender, Caſe, and Declenſion.

Q. What of a Verb alone?

A. Tenſe and ſignification.

Q. What doth it take of both of them together?

A. Number and figure.

* Q. How is a participle declined?

A. With Number, Caſe, and Gender, as a Noun Adj.

Q. (*b*) How many kindes of Participles are there?

A. Four: one of the Preſent tenſe, another of the Preter tenſe, one of the Future in *rus*, another of the Future in *dus*:

(*b*) There are two of the Active voice: as, the Participle of the Preſent, and the Fut. in *rus*: two of the Paſſive; that is, the Participle of the Preter tenſe, and Fut. in *dus*.

Q. How can you know the kindes of participles?

A. Partly by their endings; partly, by their ſignification.

Q. How ends the Latine of the participle of the preſent tenſe?

A. In *ans*, or *ens*: *amans*, *docens*.

Q. How ends it in Engliſh.

A. In *ing*: as, *loving*.

Q. Is every word ending in *ing*, a participle of the preſent tenſe?

A. No: unleſs the Latine end alſo in *ans*, or *ens*, having the other properties of a participle.

Q. What time doth it ſignifie?

A. The time preſent.

Q. What is the Latine of the participle of the preſent tenſe formed of?

(c) For forming Participles of verbs wanting the Preter-imperfect tenſe, we muſt feign Preter-imperfect tenſes: as, *inquiebam, inquiens.*

A. Of the (c) Preterimperfect tenſe of the Indicat. mood, by changing the laſt ſyllable into *ns*: as, of *Amabam, bam* turned in *ns*, is made *amans*: ſo of, *Auxiliabar Auxilians.*

Q. what doth a Participle of the Future in *rus*, ſignifie or betoken?

A. To do like the Infinitive mood of the Active voice: as, *amaturus*, to love, or about to love.

Q. What time doth it ſignifie?

A. The time to come.

Q. How endeth it in Latine?

A. In *rus*: as, *amaturus.*

(d) Theſe Participles, *Futurus, oſurus, parituras, naſciturus, noſiturus, moriturus, oritu-rus*, are formed irregularly *Stock.*

Q. What is it formed of?

A. (d) Of the later Supine by putting to *rus*: as, of *doctu doctiurus.*

Q. How ends the Engliſh of the Participle of the Preter tenſe?

A. In *d*, *t*, or *n*: loved, taught, ſlain.

Q. How ends it in Latine?

A. In *tus, ſus, xus*: as, *amatus* loved, *viſus* ſeen, *nexus* knit.

Q. Do all of them end either in *tus, ſus*, or *xus*, in Latin?

A. Yea, all: except *mortuus* dead, which endeth in *uus.*

* Q. What time doth a Parti. of the Preter tenſe ſignifie?

A. Time paſt.

Q. What is it formed of?

A. Of the later Supine by putting to *s*: as, of *Lectu, Lectus.*

Q. What ſignifieth a Participle of the Future in *dus*?

A. To ſuffer; like the Infinitive mood of the Paſſive voice: as, *Amandus* to be loved.

Q. What time doth it ſignifie?

A. The time to come.

Q. Of what is it formed?

A. Of the Gen. caſe of the Participle of the Preſent tenſe.

Q. How?

A. By changing *tis* into *dus*: as, of *amantis*, turn *tis* into *dus*, and it is made *amandus.*

Q. But hath it not ſometimes the ſignification of the Active voice: and of the Participle of the Preſent tenſe?

A. Yes:

h

Ft

f

e.
cth
Q.
A.
Tran
Q.
A.
giens
Q

o?
me

eir

er,
as,
e

and

order.
orrow,
olim in
etimes,

there,

Of

Of Number: as, *Semel* once, *bis* twice, *ter* thrice, *quater* four times, *iterum* again.

Of Order: as, *Inde* from thence, *deinde* afterwards, *deniq;* to conclude, *poſtremò* laſt of all.

Of Asking or Doubting: as, *Cur* wherefore, *quare* wherefore, *unde* from whence, *quorſum* to what end, *num* whether, *nunquid* whether.

Of Calling: as, *Heus* hoe, *O* hoe, *ehodum* hoe ſyrrah.

Of Affirming: as, *Certè* ſurely, *næ* verily, *profectò* truly, *ſanè* truly, or doubtleſs, **ſcilicet* doubtleſs, or truly, *licèt* be it ſo, *eſtò* be it ſo.

* *Scilicet*, quaſi *ſcire licet.*

Of Denying: as, *Non* not, *haud* not, *minimè* no, or in no wiſe, *neutiquam* not, or in no wiſe, *nequaquam* no, or in no wiſe.

Of Swearing: as, *Pol* in good-ſooth, *ædipol* in good-ſooth, *herclè* truly, *medius fidius* in faith, or truth.

Pol by *Pollux*, *Ædipol* by the Temple of *Pollux*. *Medius, fidius* as *Fidius* the Son of Jupiter and God of faithfulneſs, *Me Hercule*, as *Hercules* ſhall help me.

Of Exhorting: as, *Eja* go to, or well, *age* go to, *agite* go ye to, *agedùm* well, go to yet.

Of Flattering: as, * *Sodès* if thou dareſt, or on good fellowſhip, *amabò* of all love.

* *Sodès* quaſi, *ſi audes.*

Of Forbidding: as, *Nè* no, not.

Of Wiſhing: as, *Utinam* Oh that, or I would to God, *ſi* O that, *O ſi* O that, *O ſi* O if, O that.

Of Gathering together: as, *Simul* together, *unà* together, *pariter* together, *non modò* not onely, *non ſolùm* not onely.

Of Parting: as, *Seorſim* aſunder, or one from another, *ſigillatim* every one aſunder, or peculiarly, *vicatim* ſtreet by ſtreet, or villiage by villiage.

Of Chooſing: as, *Potiùs* rather, *immò* yea, rather.

Of a thing not finiſhed: as, *Penè* almoſt, *fere* almoſt, *prope* nigh, or neer, or almoſt, *vix* ſcarcely, *motò non* almoſt.

Of Shewing: as, *En* behold, *ecce* behold.

Of Doubting: as, *Forſan* peradventure, *forſitan* peradventure, *fortaſſis* it may be, *fortaſſè* it may be, or peradventure.

Of Chance: as, *Fortè* by chance, *fortuitò* by chance, or at adventure.

Of Likeneſs: as, *Sic* ſo, *ſicut* like as, *quaſi* as, *ceu* as, *tanquam* even as, *velut* as.

Of Quality: as, *Bene* well, *malè* evilly, *doctè* learnedly, *fortiter* valiantly.

Of Quantity: as, *Multùm* much, *parùm* little, *minimè* the least of all? *paululùm* very little, *plurimùm* the most of all, or very much.

Of Comparison: as, *Tam* so, or as well, *quàm* as, *magis* more, *minùs* less, *maximè* especially.

Q. Are not some Adverbs compared?

A. Yes, certain are: as, *Doctè* learnedly, *doctiùs* more learnedly, *doctissimè* most learnedly, *Fortiter* valiantly, *fortiùs* more valiantly, *fortissimè* most valiantly. *Prope* neer, *propiùs* neerer, *proximè* the neereſt of all.

* Adverbs coming of nouns which are compared irregularly do follow their maner of comparing: as, of *Bonus, melior, optimus*, is *bene, meliùs, optimè.*

* Q. Do theſe form their Comparative and Superlative degree of their Poſitive, as Adjectives do?

A. No: they have no Comparat. nor Superlat. degree of themſelves, neither do form any Compariſon properly.

* Q. How then have they theſe degrees?

A. They do borrow them of the Nouns Adjectives of the Comparative and Superlative degree.

* Q. How doth the Comparative degree of Adverbs end?

A. Their Comparative ends in *us*, like the Neuter Gender of the Adjective of the Comparative degree.

Q. How end their Superlatives?

A. They end for moſt part in *e*, like the Maſculine Gender of the Vocative caſe of their Adjective of the Superlative degree. Of which they ſeemed to be formed: as, *Doctè, doctiùs, doctissimè.*

Q. (*b*) Do not ſome Superlatives end in *um*?

(*b*) Neuter Adjectives are oft put for Adverbs: as, *recens* pro *recenter*, *torvum* for *torvè.* This is when they are taken Adverbially, ſignifying as Adverbs.

A. Yes: ſome few which have the termination of the Neuter Gender of the Vocative caſe whereof they come: as, *Plurimùm, potissimùm.*

Q. Are not Prepoſitions ſometimes made Adverbs?

A. Yes: when they are ſet alone without a caſe.

* Q. How may we know Adverbs?

A. Eaſily: many of them are ſet down in the Accidence? the reſt may be known partly by their Engliſh, partly by their Latine; chiefly by their Engliſh and Latin together.

Q. * How

*Q. How by their Engliſh?

A. Moſt of them, beſides theſe in the book, are Adverbs of Quality, and do commonly end in *ly*, in Engliſh: as, wiſely, learnedly.

* Q. How by their Latine?

A. They end commonly in *e* or *us*, and are marked over the head with a grave accent, to diſtinguiſh them from Nouns: as, *Doctè*, *doctius*, *doctiſſimè*. Or elſe they end in *er*: as, *Prudenter* wiſely.

* Q. How by their Engliſh and Latine together?

A. Thus: as, *Doctè* learnedly, *doctius* more learnedly, *doctiſſimè* moſt learnedly. *Fortiter* valiantly, *fortius* more valiantly, *fortiſſimè* moſt valiantly.

Q. Have you not ſome Adverbs ending in *o*, like Ablative caſes?

A. Yes: as, *Tantò* by ſo much, and ſome alſo in *im*: as, *furtim* theeviſhly coming of the verb *furor*. But theſe have their accents to know them by, like thoſe in *um*, and the reſt.

Of a Conjunction.

Q. WHich is your ſecond part of ſpeech undeclined?

A. A Conjunction.

Q. What is a Conjunction?

A. A part of ſpeech that joyneth words and ſentences together.

* Q. What is the uſe of Conjunctions?

A. To joyn words and ſentences.

Q. How many kinde of Conjunctions have you?

A. Twelve, Copulatives, Disjunctives, Diſcretives, Cauſals, Conditionals, Exceptives, Interrogatives, Illatives, Adverſatives, Redditives, Electives, Diminutives.

Q. Give me your Conjunct. Latin and Engliſh together.

A. (*b*) Copulatives: as, *Et* and, *que* and, *quoq;* alſo *ac* and, *atq;* and, *nec* neither, *neq;* neither.

(*c*) Disjunctives: as, *Aut* either, *ve* or, or either, *vel* either, *ſeu* either, *ſive* either.

(*d*) Diſcre-

(*a*) Theſe kinde of Conjunctions have their names according to the reaſons following.

(*b*) Copulat. becauſe they ſerve uſually to couple parts of ſentences abſolutely.

(*c*) disjunct. by which parts of ſentences are ſo ſevered, as if one onely could be true.

d Diſcretives, by which the parts are lightly ſevered.
e Caſuals, which ſhew a cauſe of a thing going before.
f Conditionals by which the part following is knit upon condition of that going before.
g Exceptives do except againſt ſome thing going before, or from ſomething following.
h Interrogatives aske a queſtion.
i IIatives, bring in ſome concluſion, or ſhew ſomething. k Adverſatives ſhewſome diverſitie of things. l Redditives anſwer to the Adverſatives. For the order or placing of Conjunctions, ſee the Latine Rules, or Maſter *Leeches* queſtion.

d Diſcretives: as, *Sed* but, *quidem* but truly, *autem* but, *verò* but, *at* but, *aſt* but.

e Caſuals: as, *Nam* for, *namq;* for, *enim* for, *etenim* for, *quia* becauſe, *ut* that, *quòd* that, *quum* ſith that, *quoniam* becauſe, and *quando* (ſet for *quoniam*) ſith that, or becauſe.

f Conditionals: as, *Si* if, *ſin* but if, *modò* ſo that, *dum* ſo that *dummodo* ſo that.

g Exceptives: as, *Ni* except, *niſi* except, *quin* but, *alioquin* except that, or otherwiſe, *præterquàm* except that.

h Interrogatives: as, *Ne* whether, *an* whether, *utrùm* whether, *necne* whether or no, *anne* whether or no, *nonne* is it not ſo.

i Illatives: as, *Ergo* therefore, *ideò* therefore, *igiter* therefore, *quare* wherefore, *itaq;* therefore, *proin* therefore.

k Adverſatives: as, *Etſi* although, *quanquam* although, *quamvis* although, *licèt* although, or albeit, *eſtò* be it ſo.

l Redditives to the ſame: as, *Tamen* notwithſtanding, *attamen* yet notwithſtanding.

Electives: as, *Quàm* how, *ac* as, *atq;* as, or then.

Diminutives: as, *Saltem* at leaſt, *vel* yea, or at the leaſt wiſe.

Of a Prepoſition.

Q. WHich is your third part of ſpeech undeclined?

A. A Prepoſition.

Q. What is a Prepoſition?

A. A part of ſpeech moſt commonly ſet before other parts of ſpeech, either in Appoſition, or in Compoſition.

Q. Why do you ſay, Moſt commonly ſet before other parts?

A. Becauſe ſome Prepoſitions are ordinarily ſet after their caſes; the reſt alſo may be ſet after ſometime.

Q. What

Q. What mean you by Appoſition, when you ſay, a Prepoſition is ſet before in appoſition?

A. When a Prepoſition is onely ſet before another word, yet is not made one with it, but remaines a perfect word of it ſelf: as, *ad patrem.*

Q. What mean you by Compoſition, when you ſay, A Prepoſition is ſet before in Compoſition?

A. When it is made a part of the word which it is ſet before: as, *indoctus*, unlearned.

Q. To what uſes do Prepoſitions ſerve ſpecially?

A. To govern caſes, or to ſerve to caſes; as our book hath it: and to make compound words.

* Q. What caſes do they ſerve to?

A. Some to an Accuſative, ſome to an Ablative, ſome both to an Accuſative and an Ablative.

Q. How many Prepoſitions ſerve to the [a] Accuſative caſe?

A. Two and thirty: namely, *Ad* to, *Apud* at, *Ante* before, *&c.*

Q. How many ſerve to the Ablative caſe?

A. Theſe fifteen, [b] *A, ab, abs*, from or fro, *&c.*

Q. How many ſerve to both caſes?

A. Onely theſe four; *In*, [c] *ſub, ſuper*, and *ſubter.*

Q. What Prepoſitions are ſet after their Caſes?

A. Theſe three: *Verſus, penes*, and *tenes*, are ordinarily ſet after; alſo *cum* and *uſque*, ſometimes: as, *mecum ad Occidentem uſque.*

* Q. May not the reſt of the Prepoſitions be ſo ſet after their caſes alſo?

A. Yes: by the figure *Anaſtrophe:* as, *Italiam contra.*

Q. Can no Propoſitions ſerve to a Genitive caſe?

A. Yes: *Tenus.*

Q. When is that?

A. When the caſual word joyned with *Tenus* is the Plural number, then it muſt be put in the Genitive Caſe, and be ſet before *tenus*: as, *aurium tenus*, up to the ears: *genuum tenus*, up to the knees.

Q. If Prepoſitions be ſet alone without any caſe: whether are

[a] *Procul* is ſometimes a Prepoſition, & joyned both to the Accuſative and to the Ablative caſes. *Cooper.*

[b] *Potat præ ſibi*, h. e. *præpotat ſibi*: or *præ*, h. e. *præſidium, ſive commeatum ſibi*, Lam. in Plaut. *Venio adverſum tempori*, h. e. *adverſum Menecimum tempori*, h. e. *opportune*, *Stockwood.*

[c] The Engliſhes of our Prepoſitions are very defective and would be carefully ſupplied.

are they then Prepoſitions?

A. No: they are then changed into Adverbs: and ſo if they do form the Degrees of Compariſon.

Q. May thoſe four which ſerve to both caſes, have either an Accuſative caſe, or an Ablative, as we will?

A. No: except *Subter*, which we may uſe at our pleaſure.

* Q. How know you then, when to joyn them to the Accuſative caſe, when to the Ablative?

A. By their ſignification: for when they are put for other Prepoſitions ſerving to the accuſative caſe, they will commonly have an accuſative caſe: ſo for Prepoſitions ſerving to the ablative, an ablative.

Q. When doth *in* ſerve to the accuſative caſe?

A. When it hath the ſign *into*, joyned with the Engliſh: as, *in urbem* into the City. Or when it is put for *erga* towards, *contra* againſt, or *ad* unto. Otherwiſe, it ſerves to an ablative.

* Q. When doth *ſub* govern an accuſative?

A. When it is put for *ad*, *per*, or *ante*: that is, when it ſignifieth unto, by, about, or before. Otherwiſe, it governs an ablative.

* Q. VVhen doth *ſuper* govern an accuſative?

A. VVhen it is put for *ultra* beyond. Elſe it will have an ablative.

* Q. Have you no more Prepoſitions but theſe?

A. Yes: [b] theſe ſix; *am*, *di*, *dis*, *re*, *ſe*, *con*.

Q. Do theſe ſerve to any caſes?

A. No: they ſerve onely to make Compound words; ſo that they are never found alone, but onely in Compoſition, compounded with other words.

Q. Are not Prepoſitions compared?

A. No: except ſome of them when they are changed into adverbs; as, *Propè*, *propriùs*, *proximè*.

b Theſe have commonly theſe ſignifications, or the like: which by uſe in reading, may eaſily be obſerved: *Am* a cut, *di* from, and *dis* aſunder, *re* back, or again, *ſe* aſunder, *con* together: *ſe*, quaſi *ſeorſum*, *con*, q. *cum*.

Of an Interjection.

Q. WHat is your laſt part of ſpeech?

A. An Interjection.

Q. VVhat

Q. What is an Interjection.

A. A part of ſpeech, which ſignifieth ſome ſuddain affection, or paſſion of the minde, in an imperfect voice.

Q. How many kindes of Interjections have you?

A. So many as there are ſuddain paſſions or motions of the minde:] as, of Mirth, Sorrow, Dread, and the like: as they are in my book.

Q. Give me the Engliſh of your Interjections as you did of Adverbs and Conjunctions?

A. They are imperfect voices: and ſo have no proper Engliſh words: yet we may Engliſh them thus, after our cuſtom of ſpeech.

Some be of Mirth: as, *Evax* hey, *vah* hey-da.

Sorrow, as, *Heu* alas, *hei* ah, alas.

Dread: as, *Atat*, oh, or out alas.

Marvelling, as, *Papæ*, O marvellous or ſtrange.

Diſdaining: as, *Hem*, oh, or what, *væh* ah.

Shunning: as, *Apage*, get thee gone, or fie away.

Praiſing: as, *Euge*, O well done!

Scorning: as, *Hui*, ho, alas.

Exclamation: as, *Proh Deum atq; hominum fidem*! Oh the faith of Gods and men!

Curſing: as, *Væ* wo, *malum* in a miſchief.

Laughing: as, *Ha*, *ha*, *he*, ha, ha.

Calling: as, *Eho*, *ho*, *io*, ho ſirrah.

Silence: as, *Au*, auh.

Q. But are all Interjections ſuch imperfect voices?

A. Yea, all which are properly Interjections: as, *Evax*, *vah*, *&c.*

* Q. What ſay you then of *malum*, ſignifying in a miſchef, is it not a perfect voice?

A. *Malum* is not properly an Interjection, but a Noun: and is onely then taken for an Interjection, when it is put to expreſs ſuch a ſudden paſſion.

* Q. May not other perfect words alſo be made Interjections?

A. Yes, any part of ſpeech may: but ſpecially Nouns and Verbs, whenſoever they are uſed to expreſs theſe ſudden

motions of the mind: as *Infandum*, a thing not to be ſpoken of, *Amabo* of all fellowſhip, *Perii* alas, are made Interjections and undeclined.

Q. May one word be of many parts of ſpeech.

A. Yes: being taken in a divers ſignification: or in a divers reſpect and conſideration.

* *Q.* How for example?

A. *Cum* when, is an *Adverb* of time: *Cum* ſeeing, that is a Conjunction Caſual: *Cum* with, a Preposition. And *Cum* taken for this word *Cum*, or for it ſelf, is a Noun Subſtantive and undeclined.

a Such words are Subſtantives not properly but *tethnitos*, that is, artificially or materially, as ſome Grammarians do ſpeak.

* *Q.* It ſeemeth hereby that a word of any part of ſpeech may be a Noun Subſtantive.

A. a Yes: when it is taken for the word it ſelf, or, as for a word of art] as, *Habeo* this word *habeo*. Or when it is put in place of a Noun Subſtantive: as, *Bonum mane*, good morrow. *Mane* is here declined, *hoc mane invariabile*.

The Concord of the Latine ſpeech.

Q. WE have done with the introduction of the eight parts of ſpeech, or the handling of the eight parts ſeverally, which is the firſt part of your *Accidence*: now we are to come to the Rules of Conſtruction of the eight parts of ſpeech called the Engliſh Rules.

b That conſtruction is to be accounted law full which the moſt approved of the ancient writers have uſed both in writing and ſpeaking.

Q. What mean you by Conſtruction?

A. b c The due joyning, or right ordering and framing together of words in ſpeech.] Or the right joyning of the parts of ſpeech together in ſpeaking according to the natural manner; or according to the reaſon and rule of Grammar.

c Conſtruction is either ſimple and plain, or figurative. Simple is that which follows the right and plain manner of ſpeaking, according to the rules of Grammar: *Magna pars vulnerata*. Figurative, which differ from the ſame plain manner: as, *Magna pars vulnerati*

Q. How many things are to be conſidered for the right joyning of words in Conſtruction?

A. Two: { 1. The Concords of words. 2. The governing of words.

Q. What mean you by Concords?

A. The agrement of words together, in ſome ſpecial Ac-

eident

cidents or qualities : as in one number, perſon, caſe, or gender.

* Q. How many Concords have you ?

A. Three: the firſt between the Nom. caſe and the *Verb*. The ſecond, between the Subſtantive and the Adjective. The third between the Antecedent and the Relative.

* Q. Why muſt theſe ſix ſo agree together ?

A. Becauſe three of theſe are weak and cannot be placed orderly in ſpeech, except they be guided and holden up by the three ſtronger.

* Q. Which are thoſe three weak ones ?

A. The three latter; that is the *Verb*, the Adjective and the Relative.

Q. What muſt the Verb have to agree with ?

A. His Nominative caſe.

Q. What the Adjective ?

A. His Subſtantive.

Q. What muſt the Relative have ?

A. His Antecedent.

The firſt Concord.

Q. WHat is then your firſt Concord between ?

A. Between the Nominative caſe and the Verb.

Q. When an Engliſh is given to be made in Latine, what muſt you do firſt.

A. Look out the principal Verb.

Q. What if you have moe Verbs than one in a ſentence' which of them is the principal Verb ?

A. The firſt of them.

Q. Are there no exceptions ?

A. Yes, three: 1. If the Verb be of the Infinitive Mood, it cannot be the principal Verb. 2. If it have before it a Relative: as *that*, *whom*, *which*. 3. If it have before it a Conjunction: as *ut* that, *cum* when, *ſi* if, and ſuch others.

Q. Why can none of theſe be the principal *Verb* ?

A. Becauſe all theſe do ever in ſort depend upon ſome other Verb going before them in natural and due order of ſpeech.

* Q. Must not the same course be taken when a Latine is to be construed or turned into English, which is when an English is given to be made in Latine?

A. Yes, the very same: I must likewise first seek out the principal Verb and mark it carefully.

Q. Why so?

A. Because that will point out the right Nominative case, which is that which agreeth with it both in Number and Person, and also in reason; and so it doth very much direct the construing of all the sentence.

Q. When you have found out the principal Verb, what must you do then?

A. Seek out his Nominative case.

Q. How?

A. By putting the English, *who* or *what*, with the English of the Verb; and then the word in the same sentence, which answereth to the question, shall be the Nominative case unto the Verb.

Q. Give me an example how?

A. *Venit ne Rex?* Doth the King come? if you aske here, Who cometh? the answer is, the King. So the word King is the Nominative case to the Verb.

Q. Must we always thus seek out the Nominative case?

A. Yes, in Verbs Personals: except the Verb be an Impersonal, which will have no Nominative case.

Q. Where must your Nominative case be set in making or construing Latine?

A. Before the Verb.

Q. Are there no exceptions?

A. Yes, three: First, when a question is asked. Secondly, when the Verb is of the Imperative Mood. Thirdly, when this sign *it*, or *there*, cometh before the English of the Verb.

Q. Where must the Nominative case be placed, if any of these happen?

A. Most usually after the Verb, or after the sign of the Verb: as, *Amas tu*, Lovest thou; or doest thou love?

Q. What case must your casual word be, which cometh

next

next after the Verb, and answereth to the question, *whom*, or *what*, made by the Verb?

A. It must commonly be the Accusative case.

Q. Why do you say commonly? Is there any exception?

A. Yes: if the Verb do properly govern another case after him to be construed withall. For then it must be such case as the Verb governs properly.

Q. Give me an example.

A. *Si cupis placere Magistro, utere diligentia, &c.* Here *placere* the *V*erb governs properly *magistro* a Dative case, & *utere* governs *diligentia*, an Ablative case, not an Accusative.

Q. What doth a Verb Personal agree with?

A. With his [a] Nominative case.

Q. In how many things?

A. In two: in Number and Person.

Q. What mean you by that?

A. The same Number and Person that the Nominative case is, the same must the *V*erb be.

Q. Give me an example.

A. Præceptor legit, vos vero negligitis, &c.

Q. In which words lyeth the special example and force of the rule, to apply them to the rule?

A. In *Præceptor legit, vos negligitis.*

Q. How are these to be applied?

A. Thus: *Legit* the *V*erb is the singular *N*umber and third Person, agreeing with *Præceptor* his Nominative case, which is the singular Number and third Person. And *negligitis* is the plural Number and second Person, because it agreeth with *vos* his Nominative case, which is also the Plural Number and second Person.

[a] Note that the Nominative cases of the first and second Persons: as, *Ego, tu, nos*, & *vos*, are seldom expressed, but onely understood, unless it be for the cause of better distinguishing and discerning some Persons from all others as, *vos damnasis*, you condemned, and none others; or else for more emphasie, that is, or speaking more significantly: as *Tu es Patronus*, you are (my) Patron; *i.e.* you especially, and above all other. (So also in Verbs, whose signification belongs unto men, the Nominative cases of the third person are commonly understood: as, *Fertur*, hoc est, *ille fertur*, he is reported, unless *fertur* be rather used impersonally. So *ferunt*, hoc est, *homines ferunt*, men say. 3. Thus it is likewise in Verbs, whose action belongs to God or Nature: as, *pluit* it raineth, *fulminat* it thunders; that is, God or Nature rains or thunders.) Thus it is in like manner in some other Verbs, which, as these, are said to be of an exempt signification, *viz.* whose action is not in the power of man, or of any earthly creature: as, *lucet* it is day, *Advesperascit*, it draweth towards evening.

Q. Must

Q. Must the *Verb* be always the same Number and Person the Nominative case is?

A. No: for there are three exceptions in the rules following.

Q. Which is the first exception?

A. Many Nominative cases Singular having a Conjunction Copulative, *&c.*

Q. What is the meaning of that rule?

A. When there are moe Nominative cases comming together with a Conjunction Copulative comming between them; though all the Nominative cases be of the Singular Number, yet the Verb is usually of the Plural Number.

Q. What if the Nominative cases be of * divers persons, with which of them must the Verb agree in Person? may it agree with any of them?

A. No: it must agree with the Nominative case of the most worthy Person.

Q. Which is the Nominative case of the worthiest Person?

A. The Nominative case of the first Person is more worthy than of the second; and the second more worthy than the third.

Q. Which is your second exception?

A. When a Verb cometh between two Nominative cases of divers Numbers, the Verb may indifferently accord with either of them, so that they be both of one Person.

Q. What mean you by that, when you say, it may indifferently accord with either of them?

A. It may agree either with that Nominative case, which goeth before the Verb, or with that which cometh after the Verb: so that both the Nominative cases be of one Person.

Q. Which is the third exception?

A. Here note also that sometime the Infinitive Mood of a Verb, &c.

Q. What mean by that rule?

A. That not onely a Casual word is the Nominative case to the Verb; but sometime an Infinitive Mood, sometimes a whole

* *Is* and *ii* may be of all persons as well as *idem*, by the figure *Evocatio*, having *Ego* or *nos*, *Tu* or *vos*, understood, as *Agimus ii*, *ii potuerunt esse pares*, *&c.* for *Nos ii agimus*, *&c.*

whole clause going before, and sometime a member of a sentence may be the Nominative case to the Verb.

* Q. What mean you by a Casual word?

A. Such a word as may be declined with cases.

Q. How can an Infinitive mood, or an whole sentence be the Nominat. case to the Verb? can any word be a Nominative case to the Verb, but onely a Noun Substantive?

A. Yes: a Noun Substantive, or whatsoever is put in the place of a Noun Substantive; as these are.

Q. How will you decline these, when they are put in place of a Noun Substantive?

A. Like Substantives of the Neuter Gender undeclined: as, *Hoc Nihil invariabile*: So, *Hoc diluculo surgere invariabile.*

Q. May not a Relative be the Nominative case to the Verb?

A. Yea: but that is onely by reason of the Substantive or Antecedent understood with it, or in whose place it is put.

* Q. And may not an Adjective also be the Nominative case to the Verb.

A. Yes: but then it is commonly an Adjective in the Neuter Gender, put alone without a Substantive, standing for a Substantive.

* Q. What Number and Person must the Verb be, when a whole sentence, or a piece of a sentence, is the Nominative case to the Verb?

A. If the Verb be referred, or have respect but to one thing, it shall be the singular Num. and third Person; but if to moe, it is usually the plural Num. and third Person.

* Q. What if it be a Noun of a Multitude of the Singular Number, I mean, a Noun signifying moe then one?

A. It may sometimes have a verb of the Plural Number.

Q. How many things then may be the Nominative case to the Verb?

A. Six: First, a Casual word, which is either a Substantive, or a Relative: or an Adject. standing for a Substantive. Secondly, a whole reason or sentence. Thirdly, a clause or piece of a sentence. Fourthly, an Infinitive mood.

Fifthly, an Adverb with a Genitive caſe. Laſtly, any one word or moe put for themſelves, or whatſoever is put inſtead of the Nominative caſe.

Q. What if your Verb be of the Infinitive Mood, muſt it have a Nominative caſe before it?

A. No: It muſt have an Accuſative caſe before it, inſtead of a Nominative.

The ſecond Concord.

Q. WHat is your ſecond Concord between?

A. Between the Subſtantive and the Adjective.

Q. When you have an Adjective, how will you finde out his Subſtantive?

A. As I found out the Nominative caſe; that is, by putting the Engliſh *who* or *what* to the Engliſh of the Adject. and the word or words anſwering to the queſtion, ſhall be the Subſtantive to it.

Q. In how many things doth the Adjective agree with his Subſtantive?

A. In three: in Caſe, Gender, and Number.

Q. Why doth your Book ſay, The Adjective whether it be a Noun, Pronoun or Participle?

A. Becauſe all Pronouns are Adjectives by nature: except *Ego*, *Tu*, *Sui*, and ſo are all Participles: and therefore agree with Subſtantives as well as the Noun Adjectives do.

Q. Is your Adjective always the ſame Caſe, Gender, and Number that the Subſtantive is?

A. No, not always: for there are three ſuch exceptions, as in the firſt Concord, though my book name but one.

Q. What is the firſt exception?

A. Many Subſtantives ſingular, having a Conjunction Copulative coming between them, will have an Adject. Plural; which Adjective ſhall agree with the Subſtantive of the moſt worthy Gender.

Q. Which is the Subſtantive of the moſt worthy Gender?

A. The

A. The Substantive of the Masculine Gender is more worthy then the Substant. of the Feminine: and the Substantive of the Feminine more worthy then the Neuter.

Q. Is this always true?

A. Yea: except in things without life, I mean, such as are not apt to have life, as we shall see hereafter.

Q. What Gender is more worthy in these?

A. The Neuter is usually so accounted, though we may take such Neuters to be put Substantively: as, *Arous & calami sunt bona.*

* Q. Which is the second exception?

A. When an Adjective comes between two Substantives of divers Genders, it may * indifferently accord with either of them.

* *Nunquam aquè ac modo Paupertas mihi visum est onus, & miserum & grave. Ter-pauper tas visum onus.*

* Q. Which is the third exception?

A. That the Substantive is not always a Casual word: but an whole sentence, a piece of a sentence, an Infinitive Mood, an Adverb with an Genit. case, or any word put for it self, may be the Substantive to the Adjective.

* Q. Why so?

A. Because all these things which may be the Nominative case to the Verb, may be likewise the Substantive to the Adjective, and the Antecedent to the Relative.

Q. What case, gender, and number, shall the Adjective be when any of these are his Substantives?

A. Such as that which standeth for his Substantive is accounted to be.

* Q. What if the Adjective have respect but to one thing alone (as to one sentence, or a piece of a sentence) what Gender and Number must it be?

A. The Neuter Gender, and Singular Number.

* Q. What if it have respect to moe things then one?

A. It must be the Neuter Gender, and Plural Number.

The third Concord.

Q. WHat is the third Concord between?

A. Between the Antecedent and the (*a*) Relative?

(*a*) By Relative in this place we usually mean *qui, quæ, quod*, with the cases and words coming of it.

Q. (*b*) When you have a Relative, what must we do to finde out his Antecedent?

A. Put the question *who* or *what*, to the English of the Relative; and the word that answereth to the question is the Antecedent to it.

Q. What mean you by the Antecedent?

A. The Antecedent is commonly such a word as goeth in the sentence before the Relative, and is rehearsed again of the Relative.

Q. In how many things doth the Relative agree with his Antecedent?

A. In three: in Gender, Number, and Person.

* Q. Is one Substantive or Casual word the Antecedent always to the Relative?

A. No: all the same things may be the (*c*) Antecedent to the Relative which may be the Nominative case to the Verb, or the Substantive to the Adjective.

Q. When any of these, except a Casual word, are the Antecedent, what Gender and Number must the Relat. be?

A. If the Relative be referred but to one thing of those, except the Casual word, it must be the Neuter Gender, and Singular Number: but if it be referred to two things, or moe of them, it must be the Neuter Gender and Plural Number.

Q. When the English word *that*, may be turned into *which*, what part of speech is it?

A. A Relative.

Q. If it cannot be so turned, what part of speech is it then?

A. A Conjunction, which in Latine is called *quòd*, or *ut* signifying *that*.

Q. Must it always needs be so made in latine by *quòd* or *ut*, signifying *that*?

(*b*) We may also note that these Relatives set down in the Pronoun: as, *Hic, ille, iste, is, idem, qui*, are called Relatives of Substance, because they have relation to a substance. Others are called Relatives of accident, because they have relation to some accident; as to some quality or quantity: as, *Qualis, quantus, cujus*, and other interrogatives.

(*c*) Observe that the proper Antecedent is not always expressed: for sometimes a Relative, and sometimes a Noun Adject. have for their Antecedent or Substantive some Pronoun Primitive included in the Pronoun Possessive set down by that Rule in the *Syntax*, *Aliquando Relativum, &c.* as *Laudavit fortunas meas, qui filium haberem tali ingenio præditum.* Where *qui* hath for his Antecedent in the Primitive *Ego* included in *meas*, in which *mei* is understood. So the examples in the construction of the Pronoun in the Latine *Syntax* viz. *Hæc Possessiva, meus, tuus, suus, &c.*

A. No:

A. No we may oft times elegantly leave out both (*d*) *quòd*, and *ut*, by turning the Nominative case into the Accusative, and the Verb into the Infinitive Mood.

Q. If many Antecedents of the Singular Number come together with a Conjunction Copulative coming between them, what Number must the Relative be?

A. The Plural.

Q. But with which of the Antecedents must the Relative agree in Gender?

A. With the Antecedent of the most worthy Gender.

Q. Which call you the most worthy Gender in things not apt to have life.

A. The Neuter.

Q. But what if the Antecedent be of the Masculine or Feminine Gender, and none of them of the Neuter; may yet the Relative be the Neuter?

A. Yes: as, *Arcus & calami quæ fregisti, quæ* the Relative is the Neuter Gender, though *Arcus & calami* the Antecedents be the Masculine.

(*d*) Note for difference between *Quòd* & *ut*, that for the most part *quòd* signifieth because, or that, noting the Efficient cause: as, *Quòd tu redisti*, because you have returned, *ut* to the end that, noting the *Final*, or *effect*: as, *ut tu fabulam agas volo.* Or thus, that *quòd* doth usually signifie simply a thing done, or to be done; *ut* the cause why it is done, or to be done.

The Case of the Relative.

Q. HOw many chief rules are there to know what Case the Relative must be of?

A. Two: when there cometh no Nominative case between the Relative and, *&c.* And when there cometh a Nominative case, &c.

Q. When in making or construing Latine, there cometh no Nominative case between the Relative and the Verb, what case must your Relative be?

A. The Nominative case to the Verb, as it were a Noun Substantive.

Q. When there comes a Nom. case between the Relative and the Verb, what case must the Relative be then?

A. Such case as the Verb will have after him; that is, such

Case as any Noun Substantive should be, being governed of the same Verb.

Q. May not the Relative be the Substantive to the Adjective, as well as it may be the Nominat. case to the Verb?

A. Yes.

Q. Are there no other words which have their cases, as the Relative hath?

A. Yes: Nouns Interrogatives and Indefinites; as (*a*) *Quis, uter, qualis, quantus, quotus, &c.*

(*a*) These are called Relatives of Accident, as was said before.

Q. Do Relatives, Interrogatives, and Indefinites follow the words whereof they are Governed, like as Substantives and other parts of speech do?

A. No: these usually, all come before the Verb; that is, they are set before the Verb or other words, whereof they are governed.

* Q. Doth a Substantive never stand before the word whereof it is governed?

* *Dispauterius* hath this rule worthy to be observed of Scholars, *Quando Relativo præcedens subdis, eodem ponatur casu, quia verbo dantur eidem.* *Præcedens*, h.e. *Antecedens.* *Subdis*, i.e. *subjungis.*

A. Yes: when a word is joyned with it which goeth before by nature: as a Relative, or an Interrogative, or Indefinite: As *Quem librum legis?* *Librum* goeth before *legis* whereof it is governed, like as *quem* doth.

Q. Why so?

A. Because of the Relative which goeth with it.

Q. Is the Relative always governed of the Verb which he cometh before?

A. It is governed of whatsoever a Noun Substantive may be governed of: as, sometimes of an Infinitive Mood coming after the Verb, sometimes of a Participle, sometimes of a Gerund: and so of other words according to my Book; and in all things like unto the Substantive.

* Q. How can you know of what word the Relative is governed?

A. By putting instead of the Relative the same case of *Hic, hæc, hoc*, and so construing the sentence.

* Q. Why so?

A. Because then the word which is put for the Relative, will in construing follow the word which the Relative is governed of, as other parts of speech do.

* Q. Shew

Q. Shew how in this Sentence; *Quæ nunc non eſt narrandi locus*?

A. Put *hæc* inſtead of *quæ*, and then it will follow thus in conſtruing: *Nunc non eſt locus narrandi hæc*: ſo *quæ* is governed of *narrandi*.

Q. But if a Relative come between two Subſtantives of divers Genders, with which of them ſhall it agree?

A. With either of them indifferently, as we will; that is, either with the former or the later, as will beſt ſerve to expreſs the matter in hand; yea, though they be of divers Numbers alſo, by the rule *Relativus inter duo Antecedentia, &c.*

Conſtructions of Nouns Subſtantives.

Q. WE have done with Conſtruction in the agreement of words: now we are come to Conſtruction in governing of words. Where begin your Rules for governing words?

A. At, when two Subſtantives come together, &c.

Q. In what order do theſe Rules ſtand in your book?

A. In the order of the eight parts of ſpeech.

Q. Shew how.

A. Firſt, the Rules for Conſtruction of Nouns Subſtantives. Secondly, of Nouns Adjectives. Thirdly, of Pronouns. Fourthly, of Verbs Perſonals. Fifthly, of Gerunds. Sixthly, of Supines. Seventhly, of all ſuch words as ſignifie Time, Space between place, Names of places. Eightly, of Verbs Imperſonals. Ninthly, of Participles. Tenthly, of Adverbs. The eleventh, of Conjunctions. The twelfth, Prepoſitions. The thirteenth, Interjections.

Q. In what order are the Rules placed for all theſe?

A. According to the order of the caſes. 1. Rules for the Nominative caſe, if the word do govern a Nominative caſe. 2. For the Genitive. 3. For the Dative. 4. For the Accuſative. 5. For the Ablative.

* Q. Why do you not mention any Rules for the Vocat.

A. Becauſe the Vocative is governed of no other part of ſpeech, except an Interjection. And alſo it may eaſily be known, becauſe whenſoever we call or ſpeak to any perſon

Perſon or things, we doe it in the Vocative caſe.

* Q. How will you finde out the rule for any word in a ſentence, to know why it is put in a Genitive, Dative, or any other caſe?

A. Firſt, I muſt conſtrue the ſentence.

* Q. What mean you by conſtrue?

A. To conſtrue, is to place every word in a ſentence, according to the natural order of ſpeech; and to give every word his proper ſignification in engliſh.

Q. Why muſt you conſtrue thus firſt?

A. Becauſe every caſe is commonly governed of the principal word which goeth next before it, in this right and natural order of conſtruing.

Q. How will you ſeek out the rule of the caſe when you have conſtrued?

A. Firſt, I muſt conſider what caſe my word is, and of what word it is governed. Secondly, what part of ſpeech the word is whereof it is governed, and of what ſignification. Thirdly, I muſt turn to the rules for ſuch a caſe, after ſuch a part of ſpeech.

Q. Shew me how: for example, if it be a Genitive caſe after a Subſtantive how do yo finde it?

A. I muſt turn to the rules of the Genitive caſe after the Subſtantive; and marking the ſignification of the word I ſhall finde the rule in one of thoſe.

Q. Shew me this by an example in this little ſentence, *Virtutis comes invidiæ.* What muſt you do firſt?

A. Firſt, I conſtrue it thus: *Invidia* envy, [*eſt* is] *comes* a companion, *virtutis* of vertue.

* Q. What caſe is *comes* here, and why?

A. *Comes* is the Nominative caſe, governed of the Verb, *eſt*, going next before it in conſtruing, by the firſt rule of the Nominative caſe after the Verb: that is, *Sum, forem, fio.*

For this rule ſee it more at large in the Grammar ſchool.

* Q. What caſe is *virtutis*, and why?

A. The Genitive caſe, governed of the Subſtantive *Comes*, going next before it in conſtruing, by the firſt rule for the G[illegible]ive caſe after the Subſtantive: When two Subſtar[illegible]c.

* you muſt conſtrue right before you can tell you

rule; what order muſt you obſerve in conſtruing a ſentence?

A. Firſt, I muſt reade diſtinctly to a full point, marking all the points and proper names, if there be any, with the meaning of the matter as much as I can.

* Q. How can you know which are proper names?

A. They are all ſuch words as are written with great letters; except the firſt word of every ſentence, which is ever written with a great letter.

Q. What word then muſt you take firſt?

A. A *Vocative* caſe, if there be one, or whatſoever is in ſtead of it; and the words which hang on it to make it plain.

* Q. What next?

A. I muſt ſeek out the principal *Verb*, and his Nominative caſe; and take firſt the Nominative caſe, or whatſoever is in ſtead of it; and that which hangeth of it, ſerving to make it plain.

* Q. What next?

A. The principal Verb, and whatſoever words depend on it; ſerving to make it plain; as, an Infinitive Mood, or an Adverb.

* Q. What then?

A. Such caſe as the Verb properly governs: which is commonly an Accuſative caſe.

* Q. What muſt you take next?

A. All the Caſes in order; firſt a Genitive, ſecondly, a Dative, laſtly, the Ablative.

* Q. Give me the ſumm of this Rule briefly?

A. Firſt, I muſt reade my ſentence plainly to a full point, marking all the points and proper names. Secondly, I muſt take firſt a Vocative caſe, if there be one, or whatſoever is in ſtead of it, and that which depends on it to make it plain. Thirdly, I muſt ſeek out the principal Verb, and his *N*ominative caſe, and take firſt the *N*ominative caſe, or whatſoever is in ſtead of it, and that which hangeth on it to make it plain. Then the Verb with the Infinitive Mood or Adverb. Next, the *A*ccuſative caſe, or ſuch caſe as the Verb properly governs. Laſtly, All the other caſes in order: as, firſt, the Genitive, ſecondly, the Dative; after, the *A*blative.

Every Scholar ſhould be able to repeat this Rule.

* Q. What if there be not all these kindes of words in a sentence.?

* *A.* Then I must take so many of them as are in the sentence and in this order.

Q. Is this order ever to be kept ?

A. b It is often altered by words of exciting or stirring up: as, by Interjections, Adverbs of wishing, calling, shewing denying, exhorting, *&c.* Secondly, by some Conjunctions. Thirdly, by Interrogatives, Indefinites, Partitives, Relatives: as, by *Quis* or *qui, uter, qualis, quantus, quotus, &c.* Lastly by such words as have in them the force of relation or dependance.

b More shortly: it is often altered by Interrogatives, Relatives, Partitives, certain Adverbs and Conjunctions. See *Cokatus* his Analysis, p. 9.

Q. What words are those ?

A. Such as have some other words depending upon them in the latter part of the sentence; or are referred to something going before. As, *Cum, inde, deinceps, quemadmodum, sic, sicut; sicuti, dum, donec, primum, quando, quia, quoniam, licet, postquam, quam, quanquam, etsi, quamvis*, and the like.

* Q. Why is the order changed by these ?

A. Because these commonly go before in a sentence, beginning the sentence.

* Q. But are there not some special things to be observed in construing ?

Special things to be observed in construing.

A. Yes, these: first, to mark well the principal Verb, because it pointeth out the right Nominative case, and usually directs all the sentence. Secondly, that commonly the Nominative case be set before the Verb; the Accusative after the Verb; the Infinitive Mood after another Mood; the Substantive and Adjective be construed together, except the one of them do govern some other word, or have some word joyned unto it, or depending on it, to which it passeth the signification in a special manner: that the Preposition be joyned with his case.

Q. WEll, to return again to the Rules in order: What cases do Substantives govern ?

A. A Genitive commonly; some an Ablative.

Q. How

Q. How many rules are there of theſe?

A. Five.

Q. Name the beginning of each rule in order.

A. When two Subſtantives come together betokening, *&c.*

2. When the Engliſh of this word *Res* is put with an Adjective, *&c.*

3. An Adjective in the Neuter Gender.

4. Words of any quality or property to the praiſe, *&c.*

5. *Opus* and *uſus* when they be Latine for need.

L. Q. [a]) When two Subſtantives come together betokening divers things, what caſe ſhall the latter be?

A. The Genitive.

Q. Give an example.

A. *Facundia Ciceronis.*

Q. Which is your Genitive caſe, and why?

A. Ciceronis is my Genitive caſe governed of *facundia*; becauſe it is the latter of two Subſtantives,

Q. Is there no exception from this rule?

* A. Yes: if the Subſtantives belong both to one thing.

Q. What if they belong both to one thing?

A. Then they ſhall be put both in one caſe.

Q. When you have the Engliſh of the word *Res*, that is, *thing*, put with an Adjective, what may you do then?

A. Put away the word *Res*, and put the Adjective in the Neuter Gender like a Subſtantive.

Q. If any Adjective in the Neuter Gender be put alone without a Subſtantive, what doth it ſtand for?

A. For a Subſtantive, and ſo it is ſaid to be put Subſtantively, or for a Subſtantive.

Q. What caſe will it have when it is ſo put?

A. A Genitive caſe, as if it were a Subſtantive.

Q. What caſe muſt Nouns be put in, that ſignifie the praiſe or diſpraiſe of any thing, and come after a Noun Subſtantive, or a Verb Subſtantive: as, after *Sum*, *forem*, or *fio*? *&c.*

[a]) Sometime this Genitive is turned into a Dative; as, for *Pater urbis*, we ſay *Pater urbi*. Sometimes it is turned into an Adjective Poſſeſſive: as, for *Patris domus*, we ſay, *Paterna domus*. Sometimes alſo it ſeemeth turned into an Ablative with a Prepoſition: as, *Concrepuit à Glycerio oſtium Oſtium à Glycerio* for *Glycerii*, unleſs we will ſay *à Glycerio* for *poſt Glycerium*. Subſtantives compounded with *con* having a Dative caſe: as, *Contubernalis*, *commilito*, *conſervus*, *&c.*

may ſeem to be referred moſt fitly to this rule, *Eſt etiam, &c. 1.* * The firſt of the Subſtantives is oft underſtood by a figure called *Eclipſis*: as, *Non videmus manticæ quod in tergo eſt*: for *id manticæ*, as in the Latine rule.

A. [a] [b] In the Ablative, or in the Genitive.

Q. *Opus* and *usus*, when they signifie need, what case must they have?

A. [c] An Ablative.

[a] These are commonly in the Genitive being the latter of two Substantives; the Ablative by some word understood. [b] Verbals in *io* were wont to have the same cases with the Verbs which they come of: as to say, *Nihil in ea re captio est*, for *nihil in ea receperis*. *Quid tibi nos tactio est*, for *quid nos tangis*, *Lamb.* on *Pl.* [c] *Puere opus est cibum.* Plaut. *Lectionis opus est.* Fab.

Constructions of Adjectives.

The Genitive cases after the Adjective.

Q. HOw many general rules are there belonging to that Chapter of the Genitive after the Adjective?

A. Five: Adjectives that signifie desire, Nouns Partitives, *&c.*

Q. What case will Adjectives have which signifie desire knowledge, remembrance, ignorance, or forgetting & the like?

A. [a] A Genitive.

Q. Nouns Partitives, or taken partitively, with Interrogatives, and certain Nouns of Number, as those set down in the book and the like: what case do they require?

A. [b] [c] A Genitive.

[a] So Adjectives of care, dignity, and others like: as, *Pavidus offensionum* **Securitatis anxius. Securus amorum, Secors rerum cæterarum. Certus condemnationis.* So Verbals in *ax*, as, *Audax ingenii.* [b] This Genitive is a Genitive plural, or equal thereto, whereof the Nouns Partitives have their Gender expresly, or included. as, *Quorum, Alter. Quisquam hominum. Aliquis familiæ.* These Nouns may govern other cases being used in other senses and meanings: as, *Primus ab Hercule. Nulli secundus.* And in the same sense have in stead of the Genitive an Ablative with a * Preposition: as, for *Alter vestrûm, alter è vobis*: To the end that we may see the plain construction of these & the Substantive to the Adjective, he may commonly resolve them thus: repeating again the Substantive or Substantives in the same case that the Adjective is, or some other word understood in the Substantive, if it be a Noun collective: as, *Quisquis Deus deorum. Degeneres canes canum. Aliquis vir familiæ.* [c] The Comparative is commonly referred to two things alone, which are compared together: as, *Manuum fortior*, though sometimes to moe: as, *Apum adolescentiores.* The Superlative to moe, or to some Noun Collective, including more: as, *Justissimus plebis.* * *Quem omnium elegantiùs explicavit à Cicerne*, for *Cicerone*, or *quàm Cicero.*

Q. When

Q. When you have a queſtion asked, as by any of theſe Interrogatives, in what caſe muſt you anſwer?

A. In the ſame caſe wherein the queſtion is asked.

Q. And in what tenſe of a Verb muſt you anſwer?

A. In the ſame tenſe.

Q. How many exceptions have you from this rule?

A. Three: Firſt, if a queſtion be asked by *Cujus, cuja, cujum*: Secondly, if it be asked by ſuch a word, as may govern divers caſes: Thirdly, if I muſt anſwer by one of theſe Pronoun Poſſeſſives; *Meus, tuus, ſuus, noſter, veſter.*

Q. *N*ouns of the Comparative and Superlative degree, being put as Nouns Partitives (that is, having after them the Engliſh *of* or *among*) what caſe do they require?

A. A Genitive.

Q. Nouns of the Comparative degree, with this ſign *than* or *by* after them, what caſe will they have?

A. * An Ablative.

The Dative caſe after the Adjective.

Q. WHat Adjectives govern a Dative caſe?

A. [a] Adjectives that betoken profit or diſprofit; [b] likeneſs, unlikeneſs; pleaſure, ſubmitting, or belonging to any thing.

Q. What other Adjectives?

A. Of the Paſſive ſignification in *bilis*, and *N*ouns Participles in *dus*.

[a] So *obvius, fidus amicus, ſecundus: idem omnibus*, or *erga omnes: opportunus, inuſitatus.*

[b] Some Adjectives ſignifying likeneſs, &c. have a Genitive: as, *Par hujus*: ſo *affinis, ſimilis, conſcius.* [c] *Communis, alienis, immunis*, may ſerve to divers caſes. So *Natus, commodus, incommodus, utilis, inutilis, vehemens, aptus* have uſually a Dative, and ſometimes an Accuſative with a Prepoſition: as, *Natus gloriæ*, or *ad gloriam.*

The Accuſative caſe after the Adjective.

Q. WHat Adjectives govern an Accuſative caſe?

A. Such as betoken the length, breadth or thick-

b *Longus septem pedes, longus sesquipede, longus pedum quinquagenum.*

neſs of any thing, will have an Accuſative caſe of ſuch Nouns as ſignifie the meaſure of the length, breadth or thickneſs.

Q. Do they ever govern an Accuſative caſe?

A. No: b ſometimes an Ablative, and ſometimes a Genitive.

The Ablative caſe after the Adjective.

* *Inops ab amicis & exiſtimatione, Macte, q. magis aucte virtute, (eſto) Antiptoſis Hiſpania in omni frugum genere fœcunda*, Juſt. *Fœcundum in fraudes hominum genus.* Sil.

Q. WHat Adjectives govern an Ablative caſe?

A. * Adjectives ſignifying fulneſs, emptineſs.

Q. Do theſe always govern an Ablative?

A. a No: ſometimes a Genitive, ſometime an Accuſative or an Ablative with a Prepoſition.

Q. What other Adjectives govern an Ablative caſe?

A. b *Dignus, indignus, præditus, captus, contentus*, & ſuch like.

Q. c What may the Adjectives, d *dignus, indignus*, and *contentus*, have in ſtead of their Ablative caſe?

A. An Infinitive Mood.

b *Quod dignus ſiem.* Plaut. c Adjectives of diverſity: as, *Alter, alius, diverſus*, have an Ablative with a Prepoſition, and ſometimes a Dative. d The Subſtantive, ſignifying the cauſe why any thing is done, or the form and manner of a thing after Adjectives or Subſtantives are put in the Ablative caſe: as, *Incurvus ſenectute. Præceptor conſilius. Parens natura. Titulo Doctor. Dei gratia rex.*

Conſtructions of Pronouns.

c The Poſſeſſives *meus, tuus, ſuus, noſter*, and *veſter*, do ſeem to receive after them certain Genitive caſes of Adjectives

Q. WHat Caſes do Pronouns govern?

A. c None at all properly.

Q. What then doth that rule of the Pronouns (Theſe Genitive caſes of the Primitives) teach?

A. It teacheth when to uſe *Mei, tui, ſui, noſtri*, and *veſtri*, the Genitive caſes of the Pronoun Primitives, ſignifying

referred for their Subſtantives, to the Genitive caſes of the Primitives included in thoſe Poſſeſſives: as, *Ipſius, ſolius, &c. Ex tuo ipſius animo, &c. ipſius* is referred for his Subſtantive, to *tui*, the Genitive caſe of *tu* included, or underſtood in *tuo*: which *tui* is governed of *animo*. See the Latine rule *Hæc Poſſeſſiva*, and the reſt of the examples there.

of

of me, of thee, *&c.* and when to use *Meus*, *tuus*, *suus*, *noster* and *vester*, the Pronoun Possessive, signifying mine, thine, *&c.*

Q. When must *Mei*, *tui*, [d] *sui*, the Genitive cases of the Primitives be used?

A. When suffering or the Passion is signified.

Q. When is that?

A. When a Person is meant to suffer something, or to have something done unto it, but not to do any thing: as, *Amor* the love *mei* of me; not meaning the love which I have, but the love wherewith others love me, or which others have of me.

Q. When must *meus*, *tuus*, *suus*, be used?

A. When doing or * possession is signified.

Q. When is that?

A. When a Person is meant to do or possess something: as, *Ars tua*, Thy Art or skill; that is, that Art which thou hast.

Q. Where are *Nostrum* and *Vestrum* used?

A. After Distributives, Partitives, Comparatives, and Superlatives.

Q. How are the Demonstratives, *Hic*, *ille*, *iste*, distinguished?

A. Thus usually; that *Hic* sheweth him who is next unto me, *Ille*, him who is next to you, *Iste*, signifieth one remote from both. So we use *Ille*, when we would set out a thing by the excellencie of it: as, *Alexander Ille magnus*, that famous *Alexander*: But *Iste* is used when we speak of a thing with contempt: as, *Istum æmulum*, this emulating companion.

L. Q. What are we to observe further concerning the use of *Hic* and *Ille*, or *is*?

A. That when they are referred to two Antecedents before, *Hic* is commonly referred to the latter and nearer of them, *viz.* that which was last spoken of. *Ille* to the further off, or that which was first spoken of, though sometimes it be otherwise. See the Latine Rule, *Hic & Ille cum ad duo antepositа*, *&c.*

d *Sui* and *suus*, are *reciprocal*, that is, then have relation or respect to that which went first before in the same sentence: as, *Petrus nimium admiratur se*. *Se* is referred to *Petrus*, we may commonly thus distinguish them from *is*, or *eum*, and *ejus*, *&c.* because *sui* signifieth of himself, *suum* his own; whereas *eum* signifieth him, *ejus* of him, meaning not of himself, but of some other person or thing.

* *Quisnam à me pepulit tam graviter fores?* *à me, pro meas.*

Con-

Conſtruction of the Verb; and firſt with the Nominative caſe.

Q. WHat Verbs have a Nominative caſe after them?

A. [a] *Sum, forem, fio, exiſto*, and certain Verbs Paſſives of calling: as, *Dicor, vocor, ſalutor, appellor, habeor, exiſtimor, videor*, and ſuch like.

Q. Will theſe ever have a Nominative caſe after them?

A. No: but when they have a Nominative caſe before them.

Q. Why ſo?

A. Becauſe they have ſuch caſe after them, as they have before them.

Q. What if they have an Accuſative caſe before them, as Infinitive Moods have commonly?

A. Then they muſt have an Accuſative caſe after them; and ſo having a Dative before them, they have a Dative after them.

Q. What other Verbs beſides *Sum, forem*, have ſuch Caſes after them as they have before them?

A. Verbs of geſture.

Q. Which call you Verbs of Geſture?

A. Verbs of bodily moving, going, reſting, or doing.

Q. What is your general rule, when the word going before the Verb, and the word coming after the Verb, belong both to one thing?

A. That they be put both in one Caſe; by this rule: And generally, when the word that goeth, &c. So likewiſe Participles coming of Verbs Subſtantives, and of the reſt before: as, *Factus, habitus*: as, *Lectule deliciis facte beate meis.* Propertius.

a Theſe Verbs are called Subſtantives, either becauſe they ſignifie a ſubſiſtence or being, or the manner of ſubſiſtence. Or for that they ſubſiſt, or ſerve to other Verbs in conjugating or reſolving the, as in every Preterperfect and Preterpluperfect Tenſe of Verbs in *or*, ſo in the Infinit. Moods both active and paſſive. Or finally, becauſe all other Verbs are reſolved by them: as, I. *Ego ſum legens.* All other Verbs are called Adjectives.

* *Quid ſi civi Romano licet eſſe Gaditanum, h. e. civem eſſe Gaditanum*: or *Gaditanum* for *Gaditano*, by *Antiptoſis*, ſo in many others. *b* They are called Verbs of Geſture, becauſe they ſignifie ſome ſpecial geſture of the body: as, *Eo*, I go, *curro*, I run, &c.

The

The Genitive case after the Verb.

Q. WHat verbs require a Genitive case after them?

A. The verb [a] *Sum* when it betokeneth possession, owing, or otherwise appertaining to a thing as a token, property, duty, or guise [bc].

Q. Is there no exception?

A. Yes: *Meus, tuus, suus, noster, vester*, must be the Nominative case, agreeing with the Substantive going before, expressed, or understood, because they be pronoun adjectives.

Q. What other verbs require a Genitive case?

A. Verbs that betoken to [d] esteem, or regard.

Q. What Genitive case?

A. A Genitive case signifying the value.

Q. What other verbs besides require a Genitive case?

A. [f] Verbs of accusing, condemning, warning, purging, quitting, or assoiling.

Q. What Genitive case will they have?

A. A Genitive of the Crime, of the Cause, or of the thing that one is accused, condemned, or warned of.

Q. May they have no case else of the Crime, or Cause?

A. Yes: an ablative, and that most commonly without a prepositition.

* *Q.* [e] If *Uterque, nullus, alter, neuter, alius, ambo*, or a superlative degree, signifying the Crime, or Cause, be governed of any of these verbs, what case must they be put in?

A. In the Ablative onely: as, *Accusas furti, an stupri, an utroque, sive de utroque?*

[a] This Genitive case after *Sum* seems rather to be governed of some Substantive, either set down, though to be repeated again, as, *Hæc vestis est (vestis) patris: Pecus est (pecus) Melibœi.* or altogether understood: as, *Officium, munus*, or the like: as, *Adolescentis est*, (viz. *officium.*)

[bc] In *meum, tuum, suum, nostrum, vestrum, humanum, belluinum*, &c. as, *Meum est*, the Substantive *officium* seems also to be understood, or other like words, or else they are put Substantively. [d] Verbs of esteeming are these, and the like: *Æstimo, pendo, facio, curo, respicio, consulo*, &c [e] *Æstimo* may also have an Ablative case: as, *Æstimo magno* (viz. *pretio*, or the like.) *Æqui boni consulo* (h.e. *æqui & boni valoris*, or *pretii.*) So *æqui boni facio* are peculiar phrases. [f] So all the Verbs taken in the same signification, or accusing, or condemning, &c. as, *Perdo, appello, postulo, arcesso, insimulo, defero, arguo, incuso, castigo, increpo, urgeo, plecto, alligo, obligo, astringo, teneor, cito, judico, convinco, redarguo, noto, infamo, prehendo, deprehendo, purgo, commonefacio, interrogo, contemno, inquiro, doceo, commendo, miror, vitupero*: as, *commendo te pietatis, miror justitiæ, vitupero negligentiæ.* [g] Though in these (*causa*) or the like Noun, may seem to be understood. So *decet de injuriis.*

Q. May not these Verbs have also an accusative case?

A. Yes: of the person which is accused, condemned, or warned, *&c.* or else such case as the Verb properly governeth, as, *Condemnare generum sceleris, Admonere alterum fortunæ.*

Q. What other Verbs yet require a Genitive case?

A. [h] *Satago, misereor,* [i] *miseresco.*

Q. What case do *Reminiscor, obliviscor, recordor,* and *memini* require?

A. A Genitive, and sometime an accusative. Also *Memini*, signifying, I make mention, may have an ablative case with a prepositon: as, *Memini de te.*

h *Satago de re*, i. e. *anxius sum de re*, Aul. Gel.

i *Misereor, eris*, signifieth Actively & hath an Accusative case. *Misereor* and *Miseresco* may have a Dative case, but more seldom.

The Dative after the Verbs.

Q. WHat Verbs require a Dative case?

A. All sorts of verbs which are put acquisitively.

Q. What is it to be put [a] acquisitively?

A. To be put after the manner of getting something to them.

Q. What tokens have such verbs after them?

A. These tokens, *to* or *for*.

Q. What verbs do especially belong to this rule, which have thus a Dative case?

A. [b] * *Verbs* which betoken: First, to profit, or disprofit. Secondly, to compare. Thirdly, to give, or restore. Fourthly, to promise, or to pay. Fifthly, to command, or shew. Sixthly, to trust. Seventhly, to obey, or to be against. Eighthly, to threaten, or to be angry with. Ninthly, *Sum* with his compounds, except *possum*, when they have *to* or *for* after them. 10 *Verbs* compounded with *satis, bene*, and *male*. 11 *Verbs* compounded with these prepositions, *Præ, ad, con, sub, ante, post, ob, in*, and *inter*; except *Præeo, prævinco, præcedo, præcurro, præverto*, which will have an accusative case.

a *Subsidio diligentiam comparare*, h. e. *ad subsidium*: so *habeo te ludibrio, istud curæ, quæsivi prædæ, voluptati.* Hitherto belongs that which is called of some the eight case: as, *It clamor cœlo*, i.e. *in Cœlum.*

b Sundry of these Verbs have sometimes either cases: which is usually by reason of the change of their signification: as, *Consulere alicui*, to give counsel to any one, and *Consulere aliquem*, to ask counsel of any one. Thus commonly the construction followeth the signification. So *Nuncio tibi*, and sometimes *Nuncio ad te*, Plaut. *Credere duarum rerum*, and *Omnium rerum credere.* Plaut. *Ignosco, condono te. Gratulor tibi hanc rem, hâc re*, or *hâc de re. Dominari alteris, dominari in suos*, and *dominari in omni re.* For *tempero, moderor, refero, mitto, do*: as, *Da tibi literas*, and *do ad te literas*, See the Latine Rule, *Dicimus Tempero, moderor.*

Q. What

Q. VVhat caſe will [c] *Sum* have when it is put for *habeo* to have?

A. A Dative.

Q. When *Sum* hath after him a Nominative caſe, and a Dative; what caſe may the Nominative be turned into?

A. Into the Dative: ſo that *Sum* may (in ſuch manner of ſpeaking) have a double Dative caſe.

Q. Can onely *Sum* have a double Dative caſe?

A. Not onely *Sum*, but alſo many other Verbs may have a double Dative caſe, in ſuch manner of ſpeaking.

Q. Whereof?

A. One Dative caſe, of the perſon, another of the thing.

Q. How may the Dative caſe of the thing, be reſolved?

A. Either by the Nominative caſe whereof it is uſually made: as, *Sum tibi præſidio*, *h. e. præſidium*, or an accuſative with a prepoſition: as, *Hoc tu tibi laudi ducis. i. e. ad laudem.*

c *Suppeto* to abound, or be ſufficient, may have a Dative caſe, as, *Eſt* for *habeo*.

1769

The Accuſative caſe after the Verb.

Q. WHat Verbs require an accuſative caſe?

A. Verbs Tranſitives.

Q. What Verbs are thoſe?

A. All Actives, Communes, and Deponents, whoſe action, or doing paſſeth into ſome other thing to expreſs it by, and have no perfect ſenſe in themſelves.

Tranſitiva, *quorum actio tranſit in rem aliam.*

Q. Whereof may they have an accuſative caſe?

A. Of the doer, or ſufferer.

Q. May not Verbs Neuters have an accuſative caſe?

A. Yes: of their own ſignification.

Q. Are there not ſome verbs which will have two accuſative caſes?

A. Yes: Verbs of [b] asking, teaching, and arraying.

Q. Whereof?

A. [c] One accuſat. caſe of the ſufferer, another of the thing.

[a] Verbs Neuters may alſo have an Accuſat. caſe figuratively, that is, by ſome trope or figure: as, *Metaphora*, *Metonymia*, *Synecdoche*, &c.

Yet like as the Verbs Tranſitives in whoſe place they are put: as, *Aidebat Alexin*, for *vehementer amabat*, or elſe by *Enallage*, or *Ellipſis*. See the rule, *Sunt quæ figurate*. [b] *Interrogo*, *poſco*, *poſtulo*, *flagito*, *exigo*. Alſo *Celo*. [c] One of the Accuſative caſes may be turned into the Ablative with a Prepoſition, or without, as in the Latine rule.

The Ablative case after the Verb.

Q. WHat Verbs will have an ablative case?

A. All Verbs require an ablative case of the instrument, put with this sign *with* before it; or of the [b] cause, or of the manner of doing.

Q. What mean you by that?

A. All Verbs will have an ablative case of the word that signifieth the instrument wherewith any thing is done, having this sign *with* put before it, or of the word which signifieth the cause why any thing is done; or of the manner of doing it.

Q. What case must the word that signifieth the price that any thing cost be put into after Verbs?

A. Into the [c] ablative.

Q. Must it alwayes be in the ablative?

A. Yes: [d] except in these Genitives, when they are put alone without Substantives: as, *Tanti, quanti, pluris, minoris, tantivis, tantidem, quantivis, quantilibet, quanticunque.*

Q. If these words be put with Substantives, what cases must they be then?

A. The ablative according to the Rule.

Q. What other words are used after Verbs of price instead of their casual words?

A. These Adverbs, *carius* more dear, *vilius* more cheap, *melius* better, *pejus* worse.

Q. What other Verbs require an ablative case properly?

A. Verbs of [e f] plenty, scarceness, filling, emptying, loading, or unloading.

[a] This Ablative case may usually be expresst by one of these Prepositions, *per, præ, propter, ob,* or *cum*: as, *Taceo metu*, h. e. *præ metu*: they may also be known by particles of asking: as, *Cur, quare, quomodo*, as, *Cur oderunt boni peccare? virtutis amore.*

[b] The Ablative cases of the cause, or manner of doing, have sometimes Prepositions joyned unto them.

[c] *Vili, paulo*, &c. are oft put without Substantives, and the Substantive *pretio*, or the like understood: so *multo, paulo, caro, immensa.* Some Substantives of price, are also put in the Genitive case, governed of the word *pretio* understood, or the like word: as, *centussis, decussis*, and *valeo* may sometimes have an Accusative case: as, *valere denos æris.* [e] So *Scateo, deficio, niteo, fraudo, addico, as, cumulo, orbo, vidue, augeo, fastidio, dono, interdico, as, opulento, as.* [f] Sundry Verbs of plenty, &c. may have a Genitive: as, *Abundo, augeo, impleo, satiuro, careo, participo.* Some an Ablative with a Proposition, and sometimes an Accusative.

Q. VVhat

Q. VVhat other?

A. *Utor,* g *fungor, fruor, potior, lator, gaudeo, dignor, muto, munero, communico, officio, prosequor, impertio, impertior:* L. h *mereor, nitor, vescor, epulor, vivo, glorior, supersedeo.*

g *Fungor, fruor, potior,* &c. have sometimes other cases; some an Accusative, some Genitive.

Q. VVhat case will Verbs have which signifie receiving, distance, or taking away?

A. An Ablative case with one of these prepositions: *a, ab, e, ex,* or *de.*

h *Mereor,* joyned with these Adverbs, *Bene, male, melius, pejùs, optimè, pessimè,* may have an Ablative case with a Preposition.

Q. But may not this Ablative be turned into a Dative?

A. Yes: after Verbs of taking away, or distance.

Q. VVhat case will verbs of comparing, or exceeding have?

A. An ablative case.

Q. VVhat ablative case?

A. Of the word that signifieth the measure of exceeding.

Q. If a Noun, or Pronoun Substantive be joyned with a participle, either expressed, or understood, and have no other word whereof it may be governed: what case shall it be put into?

i So *disco, demitto, amitto, submoveo, abigo, amoveo, redimo, religo, prohibeo,* pro *defendo, vindico, depello, refreno, retraho, reprimo, arceo, revoco, declino, abstineo, nascor.*

A. The ablative case absolute.

Q. VVhat mean you by absolute?

A. VVithout other government.

Q. By what words may this ablative case be resolved?

A. By any of these words, *Dum, cum, quando, si, nunquam, postquam.*

Q. May not the same Verb govern divers cases?

A. Yes: in a divers respect; as, *Dedit mihi vestem pignori, te præsente, propria manu.*

k For the Ablative, Accusative, or Genit. after Verbs by the figure *Synecdoche:* See the Latine rules, *Verbis quibusdam additur,* &c. *Quædam tamen efferuntur:* and the rule in *Synecdoche: Per Synecdochen.*

Constructions of Verbs Passives.

Q. VVHat case will a Verb passive have after him?

A. An Ablative case of the doer with a preposition, and sometimes a Dative.

Regul. Verbs neuter-Passives signifying Passively have the same construction of Verbs Passives: as, *vapulo, veneo, liceo, exulo, fio.*

Q. What mean you by thoſe words of the doer?

A. Of the perſon which is meant to do any thing.

Q. What other caſes may Verbs paſſives have beſides the Ablative, or Dative of the Doer?

A. The ſame caſes that their Actives have: as, *Accuſaris a me furti*, &c. Participles of Verbs paſſives, as of the preter-tenſe and Future in *Dus*, have uſually a dative caſe.

Q. What if the ſentence be made by the Verb Active, inſtead of the paſſive?

A. Then the Dative, or Ablative muſt be turned into the Nominative before the Verb.

Infinit. moods are ſometimes put by *Enallage*, for the Preterimperfect tenſe: ſometimes they are put alone, having the former Verb, or Adjective underſtood by *Ellipſis*.

Q. What are Infinitive moods uſually governed of?

A. Of certain Verbs and Adjectives.

Gerunds.

The Infinitive Mood may be ſometimes in inſtead of a Gerund.

Q. WHat caſe will Gerunds and Supines have?

The ſame caſe as the Verbs which they come of.

The Gerund in *Di*.

Gerunds in *di* may ſometimes have a Genitive caſe plural, inſtead of the caſe which the Verb governs.

Q. WHen the Engliſh of the Infinitive Mood Active, or of the participle of the preſent tenſe, cometh after any of theſe Noun Subſtantives, *Studium*, *cauſa*, &c. what may it fitly be made by?

A. By the Gerund in *di*.

Q. What may the ſame Gerund in *di* be uſed after alſo?

A. After certain Adjectives.

The Gerund in *do*.

So with any of theſe ſigns, *in*, *with*, *through*, *for*, *from*, or *by*.

Q. WHen you have the Engliſh of the participle of the preſent tenſe, with this ſign *of*, or *with*, coming after a Noun Adjective, what muſt it be made by?

A. The Gerund in *do*.

Q. What

Q. What elſe muſt be made by the Gerund in *do*?

A. The Engliſh of the participle of the preſent tenſe coming after a Subſtantive, with this ſign *in*, or *by* before him.

Q. How is the Gerund in *do* uſed?

A. Either without a prepoſition, or with one of theſe prepoſitions, *a, ab, e, de, ex, cum, in.*

The Gerund in *dum.*

Q. IF you have an Engliſh of the Infinitive mood coming after a reaſon, and ſhewing a cauſe of that reaſon: what muſt it be put in?

A. It muſt be put in the Gerund in *dum.*

Q. What is the Gerund in *dum* uſed after?

A. After one of theſe prepoſitions: *ad, ob, propter, inter, ante.*

Q. If you have this Engliſh, *muſt* or *ought* in a ſentence, where it ſeemeth that the Latine ſhould be made by the Verb *Oportet*, ſignifying, *It muſt*, or *it behoveth*: what may it be fitly put into?

A. The Gerund in *dum*, with this Verb *eſt*, being ſet imperſonally, joyned unto it.

Q. What caſe than muſt that word be, which ſeemeth in the Engliſh to be the Nominative caſe?

A. The Dative.

Gerunds may be turned into Adjectives gerundives.

The Gerund in *di* into the Genitive caſe.

The Gerund in *do* into the Ablative.

The Gerund in *dum* into the Accuſative.

Supines.

Q. WHat ſignification hath the firſt Supine?

A. * The Active, ſignifying to do.

Q. What is it put after?

A. Verbs and participles which betoken moving to a place.

Q. What ſignification hath the later Supine?

* The Supines *uenum* and *nutum*, ſignifie Paſſively: as, *Do uenum, do filiam nuptum*, I give my daughter to be married. So in all Neuter Paſſives, and with the Infinit. mood *in.* Note that the Poets do uſe to put the Infinitive mood for the firſt Supine. *Actum eſt, itumeſt, ceſſatum eſt*, ſeem rather to be Impersonals of the Preterperfect tenſe, than Supines: like as in *ſurgit cubitu, redit venatu*: *cubitu* and *venatu* are rather to be taken for Nouns than Supines.

A. The

A. The signification of a Verb passive.

Q. What doth it follow?

A. Nouns Adjectives.

Q. What may this Supine be turned into?

A. Into the Infinitive Mood passive: that we may say indifferently, *Facile factu*, or *facile fieri*, easie to be done.

The Time.

See peculiar kindes of speech concerning Time, in the Latine rule, *Dicimus etiam in paucis diebus.*

* *Tertio vel ad tertium (diem) calendas, h. e. ante calendas.* So *In ante diem & ex ante diem Nonarum, Januarii*, for *ex die ante*, &c.

* *Abest bidui, h. e. spacium vel spacio bidui.*

Q. WHat case must Nouns be, which betoken part of time?

A. * Most commonely the Ablative: sometimes the Accusat.

Q. How can you know this?

A. By asking the question *whom.*

Q. What case must Nouns be which betoken continual term of time, without any ceasing, or intermission?

A. * Commonly the Accusative; sometime the Ablative.

Q. How can you know when Nouns signify continual term of time?

A. By asking this question, *How long?*

Space of Place.

Q. WHat Cases are Nouns put in, which signify space between place and place?

A. Commonly in the Accusat. sometime in the Ablative.

A Place.

Q. NOuns Appellatives, or names of great places (that is, names of Countries) if they follow a Verb, signifying motion, or action, in a place, to a place, from a place, or by a place, whether must they be put with a *Prep.* or without?

A. With a preposition most commonly, though sometimes without.

Q. In a place, or at a place, if the place be a proper name of

of a lesse place: or as of a City or Town, of the first, or second Declension, and singular Number; what case must it be put in?

A. In the Genitive.

Q. What common Nouns, or names of places, signifying, in, or at a place, are in the same manner put in the *Gen.* case?

A. These four: [a] *Humi, Domi, Militiæ, Belli.*

Q. [b] What Adjectives may be adjoined with these genitives *Humi, Domi*, &c.

A. Onely *meæ, tuæ, suæ, nostræ, vestræ, alienæ.*

Q. If any other Adjectives be joined unto them, what case must they be put in?

A. In the Ablative.

Q. But if the place, in or at which any thing is done, be a proper name of the third Declension, or Plural Number; in what case must it be put?

A. In the Dative, or Ablative case.

Q. Is there no common Noun so put?

A. Yes: *Rus*, as we say, *ruri*, or *rure*, at or in the Countrey.

Q. If your word be a proper name of some less place: as of a City, or Town, and signify to a place; in what case must it be put?

A. In the Accusative case without a Preposition usually.

Q. What other Nouns are so put?

A. *Domus*, and *Rus*.

Q. From a place, or by a place, in lesser places; in what case must it be?

A. In the Ablative case without a Preposition.

Q. Are no other common Nouns so put?

A. Yes: onely *Domus*, and *Rus*, all other Nouns may have Prepositions.

a *Terræ* and *Togæ*, are sometimes like *Humi*, *Domi*.

b *Tully* hath *Hujus domi est mortuus*, and *Domi ejus erat educatus.*

Impersonals.

Q. WHether have Verbs Impersonals any Nominative before them, as Personals have?

A. No.

Q. What is their sign to know them by?

A. *It*, or *there* commonly.

Q. But what if they have neither of these signs before them?

A. Then the word that seemeth in the English to be the Nominative case, shall be such case as the Verb Impersonal will have after him.

Q. What cases will Verbs Impersonals have after them?

A. Some a Genitive, some a Dative, some an Accusative: some both an Accusative and a Genitive.

Q. How many Impersonals require a Genitive case?

A. * *Interest*, *refert* and *est* being put for *interest*.

Q. Will these have a Genitive case of all words?

A. Yea: Except *mea*, *tua*, *sua*, *nostra*, *vestra*, and *cuja*, the Ablative case of the Pronouns possessives: for these must be put in the Ablative case after *Interest* and *refert*.

Q. What Impersonals require a Dative case?

A. [b] *Libet*, *licet*, *patet*, *liquet*, *constat*, *placet*, *expedit*, *prodest*, *sufficit*, *vacat*, *accidit*, *convenit*, *contingit*, with other like, set down in the Latine *Syntax*.

Q. How many will have an Accusative case onely?

A. Four: [c] *Delectat*, *decet*, *juvat*, *oportet*, and these three, *Attinet*, *pertinet*, *spectat*, have an Accusative with a preposition.

Q. How many will have an Accusative case with a Genitive?

A. Six: *Pœnitet*, *tædet*, *miseret*, *miserescit*, *piget*, and *pudet*.

Q. Verbs Impersonals of the Passive voice, [d] if they be formed of Verbs Neuters, what case do they govern?

A. Such cases as the Verbs Neuters whereof they come.

Q. What cases of the person have all Verbs Impersonals of the Passive voice properly?

A. The same case as other Verbs Passives have; that is, an Ablative with a Preposition, or sometimes a Dative of the Doer.

Q. Is this case alwayes set down with it?

A. No: many times it is understood.

Q. When a deed is signified to be done of many, the Verb being a Verb Neuter: what may be done elegantly?

A. The Verb Neuter may be fitly changed into the Impersonal in *tur*.

So all Verbs Passives have the same case of the thing with the Actives.

Q. May

* *Interest* and *refert* may be put with other cases sometimes: as *Interest ad laudem meam. Parvo discrimine refert, juvat q. interest, in re est. Refert q. refert. Hoc dominus ac pater Interest: Interest* is here a Personal signifying as if *Dominus interest hoc ac pater interest hoc* by *Zeugma*.

b So *certum est*, *constat*, *competit*, *conducit*, *displicet*, *dolet*, *evenit*, *obest*, *præstat*, *restat*, *benefit*, *malefit*, *satisfit*, *superest*. *Dolet vobis* is a Grecism, because we say λυπεῖ ὑμᾶς.

* *Latet*, *fallit*, *fugit*, may thus have an Accusative case: as, *me latet*, *Me-demi vicem me miseret*, *Terd* This is besides the case of the Doer.

Q. May not Impersonals be changed into Personals?

A. Yes: sundry of them may sometimes: as, *Uterum dolet, arbusta juvant.*

Construction of Participles.

Q. WHat cases do Participles govern?

A. [a] Such cases as the Verbs that they come of.

Q. What may Participles be changed into?

A. Into Nouns.

Q. How many wayes?

A. Four.

Q. What is the first?

A. When the voice of a Participle is construed with another case, than the Verb that it cometh of.

Q. What is the second way?

A. When the Participle is compounded with a preposition, with which the Verb that it cometh of cannot be compounded.

Q. Which is the third?

A. When it formeth all the degrees of comparison.

Q. Which is the fourth?

A. When it hath no respect, or express difference of time.

Q. When Participles are changed into *N*ouns what are they called?

A. *N*ouns Participials.

Q. What cases do Participles govern, when they are changed into *N*ouns?

A. A Genitive.

Q. Do all *N*ouns Participials require a Genitive case?

A. *Exosus, pertæsus, perosus*, are excepted, and especially to be marked.

Q. Why?

A. Because though they seem to be Participles of the Passive voice, yet they commonly have the Active signification, and do govern an Accusative.

[a] Yet Participles of Verbs Substantives, and of Verbs of calling, and the like, have commonly a Nominat. case after them, though they had a Vocat. before them: as, *Salve primus omnium parens patriæ appellate, O puer future bonus & doctus*, though we may make it by *Antiptosis*.

* Theſe Participles, *Natus, prognatus, ſatus, cretus, creatus, ortus, editus,* have properly an Ablative caſe.

* Q. Have they not alwayes ſo?

A. No: *Exoſus* and *peroſus* do ſometimes ſignifie paſſively, and have then a Dative caſe: as, *Exoſus Deo*, odious to God, or hated of God.

Conſtruction of Adverbs.

Q. WHat caſe do adverbs govern?

A. Some a *N*ominative, ſome a Genitive, ſome a Dative, ſome an Accuſative.

Q. What adverbs require a nominative caſe?

A. *En* and *ecce* when they are adverbs of ſhewing, have commonly a nominative, though ſometimes an accuſative: but if they ſignifie upbraiding, or reproaching, or diſgracing any thing; they have onely an accuſative.

Q.* What adverbs require a Genitive?

A. a Adverbs of Quantity, Time, and Place.

Q. What adverbs govern a Dative caſe?

A. Certain adverbs derived of *N*ouns adjectives which require a Dative caſe: as, *Obviam*, derived of *obvius*, and *ſimiliter*, of *ſimilis*.

Q. Have you not ſome Dative caſes of *N*ouns ſubſtantives which are uſed adverbially, that is, made adverbs?

A. Yes: *Temperi, luci, veſperi.*

Q. What adverbs require an accuſative caſe?

A. Certain which come of c prepoſitions ſerving to the accuſative caſe: as, * *propius* of *prope*.

Q. How many wayes may prepoſitions be changed into adverbs?

A. Two: 1. When they are ſet alone without their caſe: 2. When they do form all the degrees of Compariſon.

Q. What caſe will adverbs of the comparative and ſuperlative degree have?

A. Such caſes as comparatives and ſuperlatives have uſually.

* In *ubi gentium* and *que terrarum*, *Gentium* and *terrarum* ſeem to be put for elegancy chiefly: as in *minimè Gentium*.

a *Inſtar* alſo may either be uſed with a Genit. caſe, or elſe as a Noun undeclined, with *ad* expreſſed, or underſtood, as, *Inſtar montis, ad inſtar caſtrorum.*

b *Venit adverſum mihi.*

* *Propius ſtabulis*, for *propius à ſtabulis.* c *Clanculum patres*, Plaut. *Clanculum à clam*, Governing an Ablative, and ſometimes an Accuſative caſe: as, *clam virum*, Plaut. *Cedo*, uſed adverbially, ſignifying, Appoint thou, will have an Accuſative caſe.

Con-

Conſtruction of Conjunctions.

Q. WHat caſes do Conjunctions govern?

A. They govern [a] none: but couple like caſes.

Q. What mean you by that?

A. They join together words in the ſame caſe.

Q. What conjunctions do couple like caſes?

A. All Copulatives, Disjunctives, and theſe four, *quam, niſi, præterquam, an.*

Q. May they not ſometimes couple diverſe caſes?

A. Yes: in regard of diverſe Conſtructions.

Q. Do Conjunctions Copulatives, and Disjunctives couple nothing but caſes?

A. Yes: they commonly join together like [b] Moods and Tenſes.

Q. May not they join together diverſe Tenſes?

A. Yes: ſometimes.

[a] *Ergo* being put for *cauſa* may have a Genitive caſe: as, *Nimus ergo venimus*, not properly.

[b] For Moods to be joined to Adverbs and Conjunctions, becauſe they are many and very neceſſary to be known, cauſe the ſcholers to learn the Latin rules beginning at *Quibus verborum modis*, and ſo be perfect in them.

Conſtruction of Prepoſitions.

Q. IS [a] the Prepoſition *in*, always ſet down with his caſe?

A. No: it is ſometimes underſtood: and yet the word put in the Ablative caſe, as well as if the prepoſition were ſet down.

[a] For the government of Prepoſitions, ſee before in the Prepoſition.

Q. Are not ſundry other prepoſitions oft underſtood alſo, as *in*?

A. Yes.

Q. What caſes do Verbs require, which are compounded with prepoſitions?

A. They ſometimes require the caſe of the prepoſitions which they are compounded with; that is, the ſame caſe which their prepoſition requires. And oft times Verbs compounded with *a, ab, ad, con, de, e, ex, in*, have the ſame prepoſitions repeated with their caſes, and that more elegantly: as, *Abſtinuerunt a viris.*

Abdicavit ſe prætura. Cic. *Appulit terram.*

Constructions of Interjections.

Q. WHat cases do Interjections require?

A. Some a Nominative, some a Dative, some an Accusative, some a Vocative.

Q. What Interjections require a Nominative case?

A. [a] O.

Q. What a Dative?

A. [b] *Hei*, and *vah*, or *va.*

Q. What an [c] Accusative?

A. [d] *Heu* and *proh.*

Q. What a Vocative?

A. *Proh*, and sometimes *ah*, *oho*, and *heu.*

Q. Are not Interjections sometimes put absolutely, without case?

A. Yea: often.

a *Vah*, hath also a Nominat.

b *Hei* is found both with a Nominat. and a Vocat. also.

c *Hem astutias Ter. Hem tibi voluptatem.* So *Apage & thou.*

d *Heu* and *proh* may sometime have a Nominative case.

For the figurative construction differing from these Rules, see the Rules De Figuris *after the end of the Latine Syntax: and more briefly in Mr.* Farnabie's Tropes *and* Figures.

The

The Posing of the Rules, called

Propria quæ maribus.

General Rules of Proper Names,

and first of proper Masculines.

Question.

HOw can you know what Gender a Noun is of?

A. I have certain rules at *Propria quæ maribus*, which teach me the Genders of Nouns.

Q. How can you know by these Rules?

A. First, I must look according to the order of my Accidence, whether it be a Substantive, or an Adjective: If it be a Substantive, I have my rule between *Propria*, and *Adjectiva unam*, &c.

Q. If it be a Substantive, what must you look for next?

A. VVhether it be a proper name, or a commune, called an Appellative.

Q. If it be a proper name, what must I look for then?

A. VVhether it belong to the Male kind, or Female: that is, to the he, or she.

Q. If it be a proper name, belonging to the Male kind, what Gender is it?

A. The Masculine.

Q. VVhere is your Rule?

A. Propria quæ maribus tribuuntur, &c.

Q. VVhat is the meaning of that Rule?

A. All

A. All proper names belonging to the Male kind, [or which are wont to go under the names of he's] are of the Maſculine Gender.

Q. How many kinds of proper Maſculines have you belonging to that Rule?

A. Five: Names of heathenish Gods, Men, * Flouds, Moneths, Winds.

* *Styx, Cocytus, Lethe*, are Greek words, and names of ſtanding ponds, and fens, not Rivers; and ſo are of the Feminine Gender, *Albula pota Deo; aqua* is underſtood by *Synthesis*. So *tepidum Fador, flumen* is underſtood: or elſe it is the Neuter, becauſe it is a Barbarous word undeclined.

Proper Feminines.

Q. IF it be a proper name, belonging to the Female kind, or ſhe's, what Gender muſt it be?

A. The Feminine.

Q. Where is your Rule?

A. Propria Fœminæum.

Q. What is the meaning of that Rule?

A. All proper names belonging to the Female kind, (or going under the name of ſhe's) are the Feminine Gender.

Q. How many kinds of proper Feminines have you belonging to that Rule?

A. Five: Names of Goddeſſes, Women, Cities, Countries, and Iſlands.

Q. Are all names of Cities the Feminine Gender?

A. Yea, all, except two of the Maſculine: as, * *Sulmo* and *Agragas*. Three of the Neuter: as, *Argos, Tybur, Præneſte*; and one both Maſculine and Neuter: as, *Anxur*.

Q. Where is your Rule for thoſe which are excepted?

A. Excipienda tamen quædam.

* *Abydos* is a Greek word, and thought to be the name of a ſtraight, or narrow ſea: or of a Town, it is to be referred to *Maſcula, Sulmo, Agragas.*

General Rules of Appellatives.

Q. BUt if your Noun be none of theſe kinds of proper names mentioned, as *Propria quæ maribus*, but ſome Appellative, or common name: how muſt you find the Rule?

A. It

A. It is than either the name of a tree, or of ſome bird, beaſt, or fiſh, or ſome other more common name; all which have their ſpecial rules.

Q. Where is the rule for names of trees?

A. *Appellativa arborum erunt*, &c.

Q. What is the meaning of that rule?

A. All names of trees are of the Feminine Gender, except *Spinus* and *Oleaſter*, of the Maſculine; and *Siler*, *Suber*, *Thus*, *Robur*, and *Acer*, of the Neuter Gender.

Epicens.

Q. WHere is the rule for birds, beaſts, and fiſhes?

A. *Sunt etiam volucrum.*

Q. What is the meaning?

A. The names of birds, beaſts, and fiſhes, are of the Epicene Gender.

Q. What is the common exception from all Nounes concerning their Gender?

A. *Omne quod exit in um*, &c.

Q. What is the meaning of that?

A. That all Nouns Subſtantives proper, or common ending in *um* are the (a) Neuter Gender: ſo is every Subſtantive undeclined.

Q. Are all Subſtantives ending in *um*, of the Neuter Gender?

A. All but names of men and women; according to that rule of *Deſpanterius*: *Um neutrum pones, hominum ſi propria tolles.*

Q. But how ſhall the Gender be known in Epicens, and ſo in all other Appellatives?

A. By the Genitive caſe.

Q. By what rules?

A. Dicta Epicœna quibus, &c. And, *Nam genus hic ſemper dignoſcitur ex Genitivo.*

Q. How by the Genitive caſe?

A. By conſidering whether it increaſe or no; and if it increaſe, whether it increaſe ſharp, or flat; or as we may term it more eaſily, long, or ſhort.

(a) So *Londinum*, *Eboracum*, *Brunduſium*, are Neuters. *Glycerium*, *Philotium*, *Phanium*, being proper names of women, and made Latine words, are the Feminine Gender, though they come of Greek Appellatives which are the Neuter.

Q. When is a Noun said to increase?

A. When it hath more syllables in the Genitive case, then in the Nominative: as, *virtus virtutis?*

Q. How many special rules have you to know the Gender, by the increasing, or not increasing, of the Genitive case?

A. Three.

Q. Which be they?

A. The first is, *Nomen non crescens Genitivo.*

The second, *Nomen crescentis penultima si Genitivi syllaba acuta sonat, &c.*

The third, *Nomen crescentis penultima si Genitivi sit gravis, &c.*

The first special Rule.

Q. WHat is the meaning of your special Rule. *Nomen non crescens?*

A. Every Noun Substantive common, not [a] increasing in the Genitive case [b] singular, is the Feminine Gender: saving those excepted in the Rules following.

Q. How many sorts have you excepted?

A. Some of the Masculine Gender, some of the Neuter, some of the doubtfull, some of the common of two.

Q. How many Rules have you of Masculines excepted, not increasing?

A. Four. 1. *Masculanomina in* a, &c. 2. *Masculum Græcorum*, &c. 3. *Masculum item verres.* 3. *Masculum in* er, *seu venter.*

Q. What mean you by *Masculum nomina in* a *dicuntur*, &c.

A. Many names of offices of men ending in *a*, are the Masculine Gender: as, *Hic Scriba, æ*, a Scribe, or a Scrivener.

Q. What is the meaning of the second Rule, *Masculum, Græcorum*, &c.

A. All Nouns of the [c] first Declension in Greek being made Latine Nouns, and ending in *as, es*, or *a*, are the Masculine Gender: as, *Satrapas, æ, hic athletes, æ*, or *athleta, æ*, &c.

Q. What is the meaning of the third Rule, *Masculum item verres?*

A. These

a *Aulai, aurai*, and the like, do not increase properly, but by changing and resolving the diphthong *æ* into *ai* after the old manner.

b This not increasing is meant of the Gen. Singular onely, not Plural.

c Some few are excepted: as, *Charta, Margarita, Cataracta, Catapulta*, which are of the Feminine, *Stock.*

A. These words are also of the Masculine Gender, *verres natalis*, &c.

Q. What is the meaning of *Mascula in er, ceu venter.* &c.

A. Nouns Substantives ending in *er*, *os*, or *us*, not increasing in the Genitive case, are the Masculine Gender: as, *hic venter ventris, hic logos, gi, hic annus ni.*

Q. Is there no exception from that, *Mascula in er?*

A. Yes: *Fœminei generis sunt mater*, &c.

Q. What is the meaning of that rule?

A. That these words ending in *er*, *os*, and [d] *us*, are the Feminine Gender, excepted from *Mascula in er*, &c. as, *Hæc mater matris*, &c. so *ficus* of the fourth Declension put for a fig. And words ending in *us*, coming of Greek words in *os*: as, *papyrus*, &c. with sundry other of the same kind in *us*, coming of Feminines in Greek.

[d] *Anus* for an old woman is sometimes found to make *anuis* in the Genitive case singular, as if it were of the third Declension, after the old manner.

Q. Where is your rule of Neuters not increasing?

A. *Neutrum nomen in e*, &c.

Q. What is the meaning of that rule?

A. Every Noun ending in *e*, having *is* in the Genitive case; and every Noun ending in *on*, or in *um*, [e] not increasing; also *hippomanes, cacëthes, virus, pelagus*, are the Neuter Gender: *Vulgus* is the Masculine and Neuter.

[e] *Jusjurandum* doth not increase properly, that is, in the last word and last syllable: but onely in the first wherewith it is compounded.

Q. Where is your rule for Doubtfulls nor increasing?

A. *Incerti Generis sunt talpa*, &c.

Q. What is the meaning of that rule?

A. These words are of the Doubtfull gender: *talpa, dama*, &c. so *ficus* for a disease, making *fici* in the Genitive case, *&c.*

Q. Where is your rule for communes not increasing?

A. *Compositum a verbo dans a*, &c.

Q. What is the meaning of that rule?

A. Every compound Noun ending in *a*, being derived of a Verb, and not increasing, is the common of two Genders: as, *Grajugena*, being derived of the Verb *Gigno*, &c. so are *senex, auriga*, and the rest of that rule.

The second special Rule.

Q. WHere is your second special Rule?

A. *Nomen crescentis penultima si Genitivi syllaba acuta sonat*, &c.

Q. What is the meaning of that Rule?

A. Every Noun Substantive common, increasing sharp, or long in the Genitive case, is the Feminine Gender: save those excepted in the rules following.

Q. What mean you by that, To increase sharp, or long?

A. To have the last syllable but one of the Genitive case increasing, to be lifted up in pronouncing, or to be pronounced long: as, * *virtus virtutis.*

* So *Dos dotis: Cos cotis: Res rei: Spes spei. Plaut.* seemeth to be false printed, *fero* for *fera*, or *fere.*

Q. How many chief exceptions have you from this Rule?

A. Four: some words of the Masculine, some of the Neuter, some of the Doubtfull, some of the Commune, are excepted.

Q. How many Rules have you of acute, or long Masculines excepted?

A. Three: *Mascula dicuntur monosyllaba*, &c. 2. *Mascula sunt etiam polysyllaba in n.* 3. *Mascula in er, or, & os.*

Q. What is the meaning of the first Rule, *Mascula dicuntur*, &c.

A. These Nouns of one syllable, increasing acute or long, are the Masculine Gender: as, *Sal, sol*, &c.

Q. What is the meaning of *Mascula sunt etiam polysylla in n*, &c.

A. All Nouns ending in *n*, being of moe syllables than one, and increasing long in the Genitive case, are the Masculine Gender: as, *Hic Acarnan, anis.* So all such words ending in *o*, signifying a body, or bodily things: as, *Leo, curculio:* So also *senio, ternio, sermo*, &c.

Q. What is the meaning of the third Rule, *Mascula in er, or, & os*, &c.

A. All Nouns ending in *er, or*, and *os*, increasing sharp or long are the Masculine Gender: as, *Crater, conditor, heros, ois.*

So all other words in that Rule, and many ending in *dens*: as *bidens*, with words compounded of *As assis*: *Dodrans, semis, semissis*, &c.

Q. Have you no exception from these two last Rules?

A. Yes: there are four words excepted, which are of the Feminine Gender (as *Syren, mulier, soror, uxor*) by *Sunt mulierbre genus, syren*, &c.

Q. Where is your rule for Neuters increasing sharp, or long?

A. *Sunt Neutralia & hæc monosyllaba*, &c.

Q. What is the meaning of that rule?

A. These words of one syllable increasing sharp, or long, are the Neuter Gender: as, *mel. fel.* Also all words of moe syllables ending in *al*, or in *ar*, increasing long: as, *Capital, alis, laquear*, &c. Onely *Halec*, is of the Neuter and Feminine Gender: as, *hæc vel hoc halec.*

Q. Where is your rule for long Doubtfulls?

A. *Sunt Dubia hæc, Python*, &c.

Q. What is the meaning of it?

A. These words increasing sharp, are the Doubtfull Gender; as *Python, scrobs*, &c. So *stirps*, for a stump of a tree, and *calx* for a heel. Also *dies* a day; except that *dies* is onely the Masculine Gender in the plural number.

Q. VVhere is the rule of sharp, or long Communes?

A. *Sunt commune parens*, &c.

Q. VVhat is the meaning of that Rule?

A. These words increasing sharp, are the Commune of two Genders: as, *Parens, Author*, &c. And so the compounds of *frons*, as, *bifrons*; with *Custos*, and the rest of the Rule.

* So *Sextans* of *Quadrans as Triens. Quicunx. ion, Septunx Deunx. cia, Dextans, as.*

The third and last Special Rule.

Q. GIve me your third special Rule?

Nomen crescentis penultima si Genitivi sit gravis, &c.

Q. What is the meaning of that Rule?

A. Every Noun Substantive Commune increasing flat

or ſhort in the Genitive caſe, is the maſculine Gender.

Q. VVhat mean you by this, to increaſe flat?

A. To have the laſt ſyllable but one, preſſed down flat in the pronouncing: as *Sanguis, ſanguinis.*

Q. How many exceptions have you from this Rule?

A. Four: ſome Feminines are excepted, ſome Neuters, ſome Doubtfuls, ſome Communes.

Q. How many Rules have you of Feminines increaſing ſhort?

A. Two: *Fœminei Generis ſit hyperdiſſyllabon in do*; And *Græcula in as, vel in is*, &c.

Q. What is the meaning of *Fœminei Generis ſit hyperdiſſyllabon*, &c.

A. Every Noun of moe ſyllables than two, ending in [a] *do*, and making *dinis* in the Genitive caſe (as *Dulcedo Dulcedinis*) and in *go* making *ginis* (as *compago compaginis*) if they increaſe ſhort, are the Feminine Gender: ſo are *virgo, grando*, and the reſt of that Rule.

Q. What is the meaning of *Græcula in as, vel in is.*

A. That Latine words ending in *as*, or in *is*, if they be made of Greek words, and increaſing ſhort in the Genitive caſe, are the Feminine Gender: as, *Lampas, Lampadis, jaſpis, jaſpidis.* So *pecus, udis: forfex, cis, ſupellex, ilis*, [b] and the reſt of that Rule.

Q. VVhere is your rule of ſhort Neuters?

A. *Eſt neutrale genus*, &c.

Q. VVhat is the meaning of that Rule?

A. All Nouns ending in *u* ſignifying a thing without life, if they increaſe ſhort, are the Neuter Gender: ſo all ſuch Nouns ending in *n*, as *omen*, in *ar*, as *jubar*, in *ur*, as *jecur*, in *us*, as *onus*, in *put*, as *occiput*. Except *pecten*, and *furfur*; which are the Maſculine. And ſo all the reſt of that Rule are the Neuter Gender: as *Cadaver, Verber*, [c] *iter*, &c. and *pecus* making *pecoris.*

Q. Give the rule of ſhort Doubtfuls.

A. *Sunt dubii generis cardo, margo*, &c.

Q. VVhat is the meaning of it?

A. Theſe words increaſing ſhort, are the Doubtfull Gender: as, *cardo, margo*, &c.

Q. Give

a *Cupido* for a greedy deſire, is ſometimes uſed in the Maſculine Gender: as *Auricatus Cupido*: ſo when there is alluſion to *Cupid.*

b *Mulier* may better be referred to this Rule, becauſe it commonly increaſeth ſhort: and may be joined to the end of the Rule thus, *Et mulier, namque hac melius ſub claſſe locatur.*

c *Iter* makes *itineris*, in the Genitive, of an old word *itiner*. *Spinther* a tach, or claſp may be referred hither, being of the Neuter.

Q. Give the Rule of ſhort Communes.

A. Communis generis ſunt iſta, &c.

Q. VVhat is the meaning?

A. Theſe words are the Commune of two increaſing ſhort: as, d *Vigil vigilis.*

d *Homo* and *nemo* are ſometimes found in the Feminine Gender: as, *Scio neminem peperiſſe hic, Quia homo nata erat*, Cicero. *Nec vox hominem ſonat, O Dea certe*, Virgil.

The general Rules of Ajectives.

Q. VVHere begins your Rule for Adjectives?

A. Adjectiva unam, &c.

Q. How many Rules are there of them?

A. Five: 1. For all Adjectives of one termination like *Fœlix.* 2. For all of two terminations like *Triſtis.* 3. For all of three terminations like *Bonus.* 4. Adjectives declined but with two Articles like Subſtantives. 5. For Adjectives of proper declining.

Q. Give your Rule for all Adjectives of one termination like *Fœlix.*

A. Adjectiva unam duntaxat, &c.

Q. VVhat is the meaning of that Rule?

A. Adjectives having but onely one word, or termination in the Nominative caſe, that one word is of all three Genders: as, *Nom. Hic, hæc, & hoc Fœlix.*

Q. Give your Rule for all Adjectives of two terminations like *Triſtis.*

A. Sub gemina ſi voce, &c.

Q. VVhat is the meaning of that Rule?

A. If adjectives have two words, or terminations in the nominative caſe: as, *Omnis* and *omne*; the firſt word, as *omnis*, is the Commune of two Genders, or the Maſculine and the Feminine; the ſecond, as *omne*, is the Neuter: as, *hic & hæc omnis, & hoc omne.*

Q. What is your Rule for all Adjectives of three terminations, like *Bonus, a, um.*

A. At

A. At ſi tres variant voces.

Q. VVhat is the meaning of that rule?

A. If Adjectives have three words, or terminations in the Nominative caſe, as *Sacer, ſacra, ſacrum*; the firſt, as *Sacer*, is the Maſculine: the ſecond, as *Sacra*, is the Feminine: the third, as *Sacrum*, is the Neuter.

Q. VVhere is your Rule for thoſe Adjectives which are declined like Subſtantives with two Articles onely?

A. At ſunt quæ flexu, &c.

Q. Give me the meaning of that Rule.

A. Theſe Adjectives are Subſtantives by declining, yet Adjectives by nature and uſe: as, *Hic & hæc Pauper*, Genit. *hujus Pauperis*: ſo *puber*, and the reſt.

Q. But may not ſome of theſe be found in the Neuter Gender?

A. Yes, * ſometimes, but more ſeldom.

Q. Give your Rule for thoſe which have a ſpecial kind of declining.

A. Hæc proprium quendam, &c.

Q. What is the meaning of that Rule?

A. Theſe words have a ſpecial declining, differing ſomewhat from all examples in the Accidence.

Q. Shew me how?

A. Thus: *Hic campeſter, hæc campeſtris, hoc campeſtre*: or *hic & hæc campeſtris, & hoc campeſtre*. Gen. *hujus campeſtris*. In the reſt of the caſes they are declined like *triſtis*.

Q. What is the meaning of thoſe laſt words, *Sunt quæ deficiunt*, &c.

A. That there are certain other Adjectives, which are Defectives, which ſhall be ſpoken of in another place, with ſome others.

Q. Where is that?

A. In the Heteroclites.

* *Dives opum, ſoſpes depoſitum, pauperis tugurii, ubere ſolo.*

The

The posing of the Rules of the Heteroclits, commonly called *Quæ Genus.*

Heteroclits.

Question.

HAve you not some other Nouns, of another kind of declining, than those at *Propria quæ maribus?*

A. Yes, we have sundry, in the Rules which we call *Quæ Genus.*

Q. What are those Nouns termed properly?

A. Heteroclits.

Q. What mean you by Heteroclits?

A. Nouns of another manner of declining; that is, Nouns declined otherwise than the ordinary manner.

Q. How many general kinds are there of Heteroclits?

A. Three: *Variantia genus, defectiva, redundantia*: that is, such as change their Gender, or declining. Secondly, such as want some case, or number. Thirdly, such as have overmuch in declining.

Q. Where are these set down together?

A. In the two first verses of *Quæ Genus.*

Q. Shew me how.

A. First, these words, *Quæ genus aut flexum variant*, do note those that vary. Secondly, these words, *Quæcunque novato Ritu deficiunt*, do signifie the defectives. Thirdly, these words, *superantve*, do signifie those which redound, or have too much.

Heteroclites varying their Genders.

Q. WHere begin your Rules for thoſe which vary their gender and declining?

A. *Hæc genus ac partim*, &c.

Q. What is the meaning of that Rule?

A. Theſe words change their gender and declining.

Q. How many ſorts have you of theſe?

A. Six, ſet down in three general Rules.

Q. Name the ſorts.

A. Firſt, ſome of the Feminine gender in the ſingular number, and the Neuter in the Plural. Secondly, Neuters in the ſingular number, Maſculines and Neuters in the plural. Thirdly, Neuters ſingular, Maſculines onely in the Plural. Fourthly, Neuters ſingular, Feminines Plural. Fiftly Maſculines ſingular, Neuters Plural. Sixtly, Maſculines ſingular, Maſculines and Neuters Plural?

Q. Where is your Rule for Feminines ſingular, Neuters Plural?

A. (a) *Pergamus infelix*, &c. *Singula fœmineis, neutris plu-ralia gaudent.*

Q. What is the meaning of that Rule?

A. Theſe two words, *Pergamus* and *Supellex*, are the Feminine gender in the ſingular number, the Neuter in the Plural: as, *hac Pergamus Pergami*; In the Plural, *Hæc Pergama, horum Pergamorum*: ſo, *hæc ſupellex*: Plur. *hæc ſupellectilia.*

Q. Give your Rule for Neuters ſingular, Maſculine and Neuters Plural.

A. *Dat prior his numerus*, &c.

Q. What is the meaning of that Rule?

A. Theſe four words, *Raſtrum, frænum, filum*, and *capiſtrum* are of the Neuter gender in the ſingular number, Maſculine and Neuter in the Plural: as, *hoc Raſtrum*, Plur. *hi raſtri vel hæc raſtra*, &c.

Q. Where

a *Hoc Pergamon*, is a Greek word, *Pergamum* is found in *Plautus* in the Neuter *Stock*.

Q. Where are the Rules of Neuters ſingular, which are Maſculines onely in the Plural?

A. Sed addi Maſcula dunt axat cœlos, &c.

Q. Give me the meaning of that Rule.

A. Cœlum and *Argos* are the Neuter gender in the ſingular Number, and the Maſculine onely in the Plural: as, *Hoc cœlum, Plural. hi cœli tantum*: ſo *hoc Argos, Plural. hi Argi.*

Q. Where is the Rule for Neuters ſingular, Feminines Plural?

A. *Nundinum, & hinc epulum*, &c.

Q. What is the meaning?

A. That theſe three, *Nundinum, epulum, balneum*, are Neuters in the ſingular Number, and Feminines onely in the Plural.

Q. Are none of theſe the Neuter gender in the Plural Number?

A. The Poet *Juvenal* hath *Balnea* in the Plural Number.

Q. Give me the Rule for Maſculines ſingular, Neuters Plural.

A. *Hæc maribus dantur*, &c.

Q. VVhat is the meaning of that?

A. Theſe eight words are Maſculines ſingular, Neuters Plural: to wit, *Manalus, Dyndimus, Iſmarus, Tartarus, Taygetus, Tenarus, Maſſicus, Gargarus.*

Q. VVhere is the Rule of the Maſculines ſingular, Maſculines and Neuters Plural?

A. *At numerus genus his dabit*, &c.

Q. Give me the meaning.

A. Theſe four words, *Sibilus, jocus, locus, avernus*, are of the Maſculine gender in the ſingular Number, Maſculine and Neuter in the Plural.

Defectives.

Q. WHerein begin your Rules for Heteroclites, called Defectives?

A. *Quæ ſequitur manca*, &c.

Q. What is the meaning of that Rule?

A. All theſe ſorts of Nouns following are lame [or defective] in Number, or in Caſe.

Q. Rehearſe the ſeveral ſorts of Defectives, as they are ſet down in your book before the Rules, or in the margents.

A. Aptots, Monoptots, Diptots, Triptots, Nouns wanting the Nominative and Vocative: Nouns wanting the Vocative caſe onely: Propers wanting the Plural Number: Neuters ſingular wanting certain caſes in the Plural: Apellatives Maſculines wanting the Plural: Feminines wanting the Plural: Neuters wanting the Plural: Maſculines wanting the ſingular: Feminines wanting the ſingular: Neuters wanting the ſingular.

Aptots.

Q. WHich are thoſe which you call Aptots?

A. Such as have no ſeveral caſe, but are alike in all caſes.

Q. Where is the Rule of them?

A. *Quæ nullum variant caſum*, &c.

Q. What is the meaning of that Rule?

A. Theſe words vary no caſe, and are therefore called Aptots: as, (a) *Fas, nil, nihil, inſtar*: ſo, many ending in *u*, and in *i*. In *u*, as, *cornu, genu*: *i*, as, *gummi frugi*: So alſo, *Tempe, tot, quot*, and all numbers from three to an hundred.

Q. Have theſe no numbers?

A. Yes: *Fas, nil, nihil, inſtar, cornu, genu, gummi*, are of the ſingular number undeclined. (b) *Frugi*, both ſingular and Plural undeclined. (c) *Tempe* of the Plural undeclined. *Tot, quot*, and all numbers from three to an hundred (as (d) *quatuor, quinque*, &c.) are the Plural number undeclined.

a *Frit*, the light corn in the top of the ear: *Git*, the herb *Nigella Romana*, *Tax*, a yerk, or ſound of a laſh, or of a whip, are alſo Aptots.

b *Pondo* is uſed both in the ſingular and Plural:

c *Tempe* in the Neuter Gender, and Plural Number of the firſt Declenſion of the Contracts in Greek; as, *Teichea Teiche*: ſo it makes *e* long in the Rule, *Sic tempe, tot, quot*, &c. as, *Theſſala, Tempe*.

d *Ambo* and *duo* are found to be of all Genders and Caſes undeclined, as *duo* in Greek.

Q. Are

Q. Are none of these declined in either Number?

A. Yes: *Cornu* and *Genu*, with others ending in *u*, are declined wholly in the Plural Number.

Q. How decline you *fas*, and the rest of the singular Number?

A. Singul. *hoc fas, invariabile.*

Q. How decline you words in *u*, as *Cornu*.

A. *Hoc cornu, invariabile*, in Sing. Pl. *Hæc cornua, horum cornuum, his cornibus*, &c.

Q. Decline *Tempe*.

A. Plur. *Hæc Tempe, invariabile.*

Q. How decline you *Tot*, and those of the plural Number?

A. Plur. *Tot, invariabile*: or, *hi, hæ, & hæc Tot, invariab.* This is the so *hi, hæ, & hæc quatuor, invar. &c.* usual manner.

Monoptots.

Q. WHich call you Monoptots?

A. Such words as are found in one oblique case.

Q. What mean you by an oblique case?

A. Any besides the Nominative and Vocative.

Q. Give your Rule for Monoptots.

A. *Estque Monoptoton, &c.*

Q. What mean you by it?

A. These words (a) *noctu, natu, jussu, injussu, astu, promptu, permissu*, are of the ablative case singular. *Astus* is read also in the plural Number. *Inficias* is found onely in the accusative case plural.

(a) *Noctu* is found of the Feminine gender for *Noctis.*

Q. Decline *Noctu.*

A. *Ablat. hoc noctu*; so the rest.

Q. Decline *Inficias.*

A. *Accus. has inficias.*

Diptots.

Q. WHat words do you call Diptots?

A. Such as have but two cases.

Q. Give the Rule.

A. Sunt Diptota quibus, &c.

Q. Give the meaning of the Rule.

A. Theſe words have but onely two caſes in the ſingular number, *fors forte*, *ſponte ſponte*, *plus pluris*, *jugeris jugere*, *verberis verbere*, *tantundem tantidem*, *impetis impete*, *vicem vice*. Theſe have two in the Plural number, *repetundarum repetundis*, *ſuppetiæ ſuppetias*.

Q. Have none of theſe words of the ſingular number, all the caſes of the Plural number?

A. Yes: theſe four, *verberis*, *vicem*, *plus*, and *jugere*.

Q. Give the Rule for them.

A. Verberis, atque vicem, ſic plus, &c.

Triptots.

Q. WHat words do you call Triptots?

A. Such as have but three caſes in the ſingular number.

Q. Give the Rule.

A. Tres quibus inflectis, &c.

Q. What is the meaning of that Rule?

A. Theſe two words (a) *precis* and *opis* have but three caſes in the ſingular number: as, *precis*, *precem*, *prece*; *opis*, *opem*, *ope*: *frugis* and *ditionis* want onely the Nominative and Vocative, and *vis* commonly wanteth the Dative; but they all have the Plural number whole.

(a) *Terence* hath *preci* in the dative, *Nihil eſt preci loci relictum*. *Vis* is ſeldom read in the Dative.

Q. Give your Rule for thoſe which want the Vocative caſe.

A. Quæ referunt, ut qui, &c.

Q. What is the meaning of that Rule?

A. All Relatives, Interrogatives, Diſtributives, Indefinites, and all Pronouns, beſides *tu*, *meus*, *noſter*, and *noſtras*, do lack the Vocative caſe.

Q. Give

Q. Give your Rules of proper names wanting the Plural Number.

A. Propria cuncta notes, quibus, &c.

Q. What is the meaning of that Rule?

A. This ſhortly: all proper names, names of grain, [or Corn] things reckoned by weight, Herbs, moiſt things, metals, do naturally and commonly want the Plural number.

Q. But may not proper names ſometimes have the Plural number?

A. Yes: but not properly, that is, not when they are taken for proper names; but when they are taken for Appellatives or common Nouns: or when there are more of the ſame name.

Q. Shew me how by example.

A. As when *Catones* are taken for wiſe men, ſuch as *Cato* was: *Decii* put for wiſe men, ſuch as *Decius* was: *Macenates* put for worthy Noblemen, ſuch as *Mæcenas* was; then they are in the Plural number. Or, when there are ſundry called *Decius*, or by any the like name.

Q. Give the Rule for this exception.

A. Eſt ubi pluralem retinent, &c.

Q. What is the meaning of that?

A. Theſe ſometimes have the Plural Number, ſometimes they want it.

Q. Give your Rule of Neuters ſingular, wanting certain caſes in the Plural.

A. * *Ordea, farra, forum*, &c.

Q. What is the meaning of that Rule?

A. Theſe Neuters, *Hordeum, far, forum, mel, mulſum, defrutum, thus*, have onely three caſes in the Plural Number; that is, the Nominative, Accuſative, and Vocative.

Q. Decline *Hordeum*.

A. Sing. *Nom. hoc hordeum, Gen. hujus hordei.* plur. *Nom. hæc hordea, Accuſ. hordea. Voc. hordea.*

* *Hordea.* This Rule is ſet for an exception from *Propria cuncta notes.*

Q. Give your Rule of Appellatives Maſculines wanting the Plural Number.

A. Heſpe-

A. *Heſperus & veſper*, &c.

Q. What is the meaning of it?

A. Theſe maſculines, *Heſperus*, *veſper*, *pontus*, *limus*, *fimus*, *penus*, *ſanguis*, *æther*, and *nemo*, (which is of the common of two Genders) do want the Plural Number.

Q. Hath *Nemo* all the caſes in the ſingular Number?

A. It is ſeldom read in the Genitive and Vocative: according to that Rule of *Deſſauterius*, *Nemo caret Genito, quinto numeroque ſecundo: Nemo* wants the Genitive, and Vocative ſingular, and the Plural Number.

Q. Give your Rule of Feminines, wanting the Plural Number.

A. *Singula Fœminei Generis*, &c.

Q. What is the meaning of that Rule?

A. Theſe Feminines do commonly want the Plural Number, *Pubes*, *ſalus*, *talio*, *indoles*, *tuſſis*, *pix*, *humus*, *lues*, *ſitis*, *fuga*, *quies*, *cholera*, *fames*, *bilis*, *ſenecta*, *juventus*. But *Soboles* and *labes* have the Nominative, Accuſative, and Vocative in the Plural Number: and ſo have Nouns of the fifth Declenſion; except *res*, *ſpecies*, *facies*, *acies*, and *dies*, which have the Plural Number whole.

Q. Are there no other Feminines wanting the Plural Number?

A. Yes: names of vertues and vices do commonly want the Plural Number: as, *Stultitia*, *invidia*, *ſapientia*, *deſidia*, and many other words like.

Q. Give your Rule of Neuters wanting the plural.

A. *Nec licet his Neutris*, &c.

Q. What is the meaning of it?

A. Theſe Neuters want the Plural Number; *Delicium*, *ſenium*, *lethum*, *cœnum*, *ſalum*, *barathrum*, *virus*, *vitrum*, *viſcum*, *penum*, *juſtitium*, *nihilum*, *ver*, *lac*, *gluten*, (a) *halec*, *gelu*, *ſolium*, *jubar*.

(a) *Halec*, as it is the Feminine, hath *haleces* in the Plural Number. *Hor.*

Q. Give

Q. Give me your rule of Maſculines wanting the ſingular number.

A. *Maſcula ſunt tantum*, &c.

Q. Give the meaning of it.

A. Theſe Maſculines do want the ſingular number; as, *manes*, *majores*, *cancelli*, *liberi*, *antes*, *menſes*, being taken for an iſſue of bloud, *lemures*, *faſti*, *minores*, *natales*, *penates*; with certain proper names of places, of the Plural number: as, *Gabii*, *Locri*, and the like.

Q. Give your rule for Feminines wanting the Singular number.

A. *Hæc ſunt Fœminei generis*, &c.

Q. Give the meaning of it.

A. Theſe Feminines want the ſingular number; *exuviæ*, *phaleræ*, and ſo the reſt. So *plagæ*, ſignifying nets, with *valvæ*, *divitiæ*, *nuptiæ*, *lactes*, and the names of Cities, which are of the Feminine Gender, and Plural Number; as, *Thebæ*, *Athenæ*, and the like.

Q. Give your rule for Neuters wanting the ſingular.

A. *Rarius hæc primo*, &c.

Q. Give the meaning of the rule.

A. Theſe Neuters want the Singular Number: *Mœnia*, *teſqua*, *præcordia*, *luſtra*, *arma*, *mapalia*, *bellaria*, *munia*, *caſtra*, *juſta*, *ſponſalia*, *roſtra*, *crepundia*, *cunabula*, *exta*, *effata*: alſo the Feaſts of the heatheniſh gods; as, *Bacchanalia*, and the like.

Heteroclites, called *Redundantia.*

Q. GIve your rules for thoſe words which redound, or which have more in declining than Nounes have commonly.

A. *Hæc quaſi luxuriant*, &c.

Q. How many rules have you of them?

A. Five: Firſt, of ſuch words as are of divers terminations,

declining and Genders. Secondly, ſuch as have two Accuſatiye caſes. Thirdly, ſuch as have divers terminations, and ſome of them diverſe declinings in the ſame ſenſe and Gender. Fourthly, ſuch as are of the fourth and ſecond Declenſion. Fiftly, Adjectives of diverſe terminations and declining.

Q. Where is your rule for thoſe which are of divers terminations, declining, and Gender?

A. *Hæc quaſi luxuriant*, &c.

Q. Give me the meaning of that rule.

A. Theſe Subſtantives have diverſe terminations, declining, and Genders: as, *Hic tonitrus, hoc tonitru*; *hic clypeus, hoc clypeum*; *hic baculus, hoc baculum*; *hic ſenſus, hoc ſenſum*; *hic tignus, hoc tignum*; *hoc tapetum, ti, hoc tapete, tis*, and *hic tapes, etis*; *hic punctus, hoc punctum*; *hoc ſinapi invariabile, hæc ſinapis*; *hic ſinus, hoc ſinum*; *hæc menda, hoc mendum*; *hic viſcus, hoc viſcum*; *hoc cornu invariabile, hoc cornum*, and *hic cornus*; *hic eventus, hoc eventum*; (a) and many other like unto them.

a As *Rete* and *retis*, *perduellus* and *perduellis*,

pecus, udis, and pecus, oris, and *pecu invariabile*. *Fames, is*, and *ei*, *artus, us*, and *artu invariable, artua, uum* in the Plural, *Problema*, and *Problematum, dogma, ſchema, thema: Schema, atis*, and *ſchema, æ*; ſo *paſcha, atis*, and *paſcha, æ: Juger*, and *jugerum, i*, and *Juger, is*, and *jugerus, us*. So *Labium*, and *labia*; *ævum*, and *ævus*; *naſus*, and *naſum*; *collus*, and *collum*; *uterus*, and *uterum*. *Hic guttur*, and *hoc guttur*. *Ulyſſes, is*, and *Ulyſſeus Ulyſſi i*, by *Synæriſis Ulyſſei*, and by contraction *Ulyſſi*, of *Ulyſſeus*, of the third Declenſion of the Contracts in Greek; like *Baſileus*. So are *Achilli, Oronti, Achati*, when they are uſed in the Genitive caſe, as they are oft; as is manifeſt by the Adjectives agreeing with them in the Genitive.

Q. Give your rule of thoſe which have two Accuſative caſes.

A. *Sed tibi præterea*, &c.

Q. Give the meaning of the rule.

A. Certain Greek words, when they are made Latine words, have two Accuſ. caſes, one of the (b) Latine, another of the Greek: as, *Hic panther, eris, Accuſ. hunc pantherem vel pantheram*: ſo *crater, is, Accuſ. hunc craterem vel cratera*: *caſſis, idis, Accuſ. hanc caſſidem vel caſſida, æther ætherem vel æthera*.

b Theſe are ſeldom uſed in the Accuſative caſe in Latine.

Q. May not other ſubſtantives be made of the Greek Accuſative caſes?

A. Yes:

A. Yes: of *panthera* may be made *hæc panthera, panthere.*

Q. Where is your rule for thoſe which have diverſe terminations in the Nominative caſe in the ſame ſenſe and Gender?

A. *Vertitur his rectus, ſenſus,* &c.

Q. Give the meaning of that rule?

A. Theſe words have divers Nominative caſes, and ſome of them ſundry declinings, keeping the ſame ſenſe and Gender: as, (*) *Hic gibbus, bi,* and *gibber, eris*; *hic cucumis vel cucumer cucumeris*; *hæc ſtipis*, and *hæc ſtips, is*; *hic vel hæc cinis cineris*, and *ciner cineris*; *hic vomis vel vomer vomeris*, *hæc ſcobis vel ſcobs, is*; *hic vel hæc pulvis, vel pulver, eris*; *hic & hæc puber, vel pubes, eris.*

(*) *Puerus, ri, puer, ri, nubes* and *nubis.*

Hæc pubes, is.

Q. What other words have you belonging to this rule?

A. Words ending in *or*, and in *os*: as, *Hic honor* and *honos, oris, hoc ador* and *ados adoris*: ſo *hæc apes*, and *apis, is*; *hæc plebs*, and *plebis, is.*

Q. Are there not other Nouns alſo belonging to this rule?

A. Yes, many coming of Greek words: as, *Hic delphin, inis*, and *delphinus, i*; *hic elephas, antis*, and *elephantus, ti*; *hic congrus vel conger, i*; *hic Meleagrus, vel Meleager, i*; *hic Teucrus* and *Teucer, i*; ſo many other like.

Q. Give your rule for thoſe that change their Declenſion.

A. *Hæc ſimul & quarti*, &c.

Q. What is the meaning of that rule?

A. Theſe Nouns are of the ſecond and fourth Declenſion: as, *laurus, quercus, pinus, ficus, colus, penus, cornus*, (when it ſignifieth a dog-tree) *lacus*, and *domus.*

Tumultus, ornatus, gemitus, ſenatus are found alſo of the ſecond Declenſion. So *anus, us*, and *anus, ani.*

Q. Decline *Laurus.*

A. *Hæc laurus, Gen. lauri vel laurus*, &c. ſo the reſt.

Q. Where is your rule for Adjectives of diverſe declinings and endings?

A. Et quæ luxuriant ſunt, &c.

Q. What is the meaning of that rule?

A. There are certain Adjectives which have two manner of endings and declinings, and eſpecially thoſe which come of theſe words; *Arma, jugum, nervus, ſomnus, clivus, animus, limus, frænum, cera, bacillum.*

Q. How do theſe end?

A. Both in *us*, and *is*: as, *inermus*, and *inermis*, coming of *arma.*

Q. How are theſe declined?

A. Ending in *us*, they are declined like *bonus*; in *is*, like *triſtis*: as, *inermus, a, um*; and *hic & hæc inermis & hoc inerme.*

The

The posing of the Rules of the Verbs, called

As in præsenti.

Question.

WHat are the rules of Verbs for?

A. For the Preterperfect tenses and Supines of Verbs.

Q. In what order are those rules of the Verbs placed?

A. First, common Preterperfect tenses of simple Verbs ending in *o*. Secondly, Preterperfect tenses of compound Verbs. Thirdly, Supines of the simple-Verbs. Fourthly, Supines of the compound Verbs. Fiftly, Preterperfect tenses of Verbs in *or*. Sixtly, Verbs having two Preterperfect tenses. Seventhly, Preterperfect tenses of Verbs Neuter-Passives. Eightly, Verbs borrowing the Preterperfect tense. Ninthly, Verbs wanting the Preterperfect tense. Tenthly, Verbs lacking their Supines.

Q. For the Preterperfect tenses of simple Verbs ending in *o*, what order is kept?

A. According to the order of the four Conjugations. First, Verbs of the first Conjugation, like *Amo*. Secondly, Verbs of the second Conjugation, like *Doceo*. Thirdly, Verbs of the third Conjugation, like *Lego*. Fourthly, Verbs of the fourth Conjugation, like *Audio*.

Of the common Preterperfect tense of simple Verbs of the first Conjugation.

Q. GIve your rule for all simple Verbs ending in *o*, of the first Conjugation like *Amo*.

A. *As in præsenti*, &c.

Q. What is the meaning of that rule?

A. That Verbs of the first Conjugation, having *as* in the Present tense, as *Amo amas*, will have *avi* in the Preterperfect tense like *amavi*: as, *No, nas, navi*, except * *lavo lavas* which makes *lavi*, not *lavavi*; so *juvo juvi*: and *nexo, seco, neco, vico, plico, frico, domo, tono, sono, crepo, veto, cubo*, which make *ui*, as *nexo, as, ui*. Also *do, das* which makes *dedi*, and *sto, stas, steti*.

* *Lavo*, and so the rest excepted, may seem to have been sometimes of the third Conjugation.

They make the Preterperfect tense very seldom in *avi*, though sometime some of them are found so: as, *necavi, Plaut.*

The second Conjugation.

Q. WHere is your rule for Verbs of the second Conjugation like *Doceo*?

A. *Es in præsenti perfectum*, &c.

Q. Give the meaning of that rule.

A. Verbs of the second Conjugation having *es* in the Present tense like *doceo, doces*, will have *ui* in the Preterperfect tense like *docui*: as *Nigreo nigres nigrui*.

Q. Have you no exception from this rule?

A. * Yes: my book seems to make six.

Q. What is the first?

A. *Jubeo excipe jussi*, &c.

Q. Give the meaning of it.

A. These Verbs are first excepted; *Jubeo* which makes *jussi* not *jubui*; *sorbeo* having *sorbui* and *sorpsi*, *mulceo mulsi*, *luceo luxi, sedeo sedi, video vidi, prandeo prandi, strideo stridi*.

Q. What is the second exception?

A. *Quatuor his infra*, &c.

* *Stridere, fervere, cavere*, are sometimes read, as if of the third Conjugation. *Frigeo* hath also *friguit* in the Preterperfect tense, and so *refrigui*.

Q. Give

Q. Give the meaning of that rule.

A. That the firſt ſyllable of the Preterperfect tenſe is doubled in theſe four Verbs; *Pendeo* making *pependi*, *mordeo momordi*, *ſpondeo ſpoſpondi*, *tondeo totondi*.

Momordi and *ſpoſpondi* are out of uſe.

Q. What is the third exception?

A. L vel R ante geo, ſi ſtet, &c.

Q. What is the meaning of that rule?

A. If *l* or *r* be ſet before *geo*, *geo* muſt be turned into *ſi* in the Preterperfect tenſe: as, *urgeo urſi*, *mulgeo mulſi*, and *mulxi*. Theſe ending in *geo*, make *xi*: as, *Frigeo frixi*, *lugeo luxi*, *angeo auxi*.

Q. What is the fourth exception?

A. Dat fleo fles, flevi, &c.

Q. What is the meaning of it?

A. Theſe Verbs in *leo* make *vi* in the Preterperfect tenſe: as, *fleo flevi*, *leo levi*; and the Compounds of *leo*: as, *deleo*, *delevi*; ſo *pleo plevi*, and *neo nevi*.

Q. What is the fift exception?

A. A maneo manſi, &c.

Q. Give the meaning of it.

A. Maneo makes *manſi*, ſo *torqueo torſi*, and *hæreo hæſi*.

Q. What is the laſt exception?

A. Veo fit vi, &c.

Q. Give the meaning of it.

A. Verbs ending in *veo* make *vi*: as, *ferveo fervi*; except *niveo*, and *conniveo* coming of it, which make both *nivi* and *nixi*. To which may be joyned *cieo* making *civi*, and *vieo vievi*.

The third Conjugation.

Q. WHere begin your rules for Verbs of the third Conjugation like *Lego*?

A. Tertia præteritum formabit, &c.

Q. Have theſe any common ending of the Preterperfect tenſe, as the Verbs of the firſt and ſecond Conjugation have?

A. No: but ſo many ſeveral terminations as they have of their preſent tenſe, ſo many kinds of preterperfect tenſes have they.

Q. What

Q. What is then the meaning of that rule, *Tertia, preteritum*, &c.

A. That Verbs of the third Conjugation form their Preterperfect tense, according to the termination of the Present tense: as in the rules following.

Q. How can you know the right Preterperfect tense and rule by those rules?

A. I must mark how the Verb ends, whether in *bo*, *co*, *do*, or any of the rest; according to the order of the letters, and as they stand in my book; and so shall I find the rule.

Q. If your Verb end in *bo* in the Present tense, how doth it make the Preterperfect tense?

A. By changing *bo* into *bi*; as, *Lambo lambi*, except *scribo* which makes *scripsi*, *nubo nupsi*, and *cumbo cubui*.

Q. Give the rule.

A. *Bo fit bi, ut Lambo Lambi*, &c.

Q. Tell me shortly the meaning of every of those rules in order.

1. What is *co* turned into?

A. *Co* is turned into *ci*; as, *vinco vici*; except *parco* which maketh both (a) *peperci* and *parsi*, *dico dixi*, and *duco duxi*.

a *Parcius* is out of use, so *sciscidi* and *scindi* of *scindo*.

Q. What is *do* made in the Preterperfect tense?

A. *Di*: as, *mando mandi*. But *findo* makes *fidi*, *fundo*, *fudi*, *tundo tutudi*, *pendo pependi*, *tendo tetendi*, *pedo pepedi*; so *cado cecidi*, and *cædo* to beat *cecidi*.

Cedo to give place makes *cessi*, so all these Verbs, *vado*, *rado*, *lædo*, *ludo*, *divido*, *trudo*, *claudo*, *plaudo*, *rodo*, make their Preterperfect tense in *si*, not in *di*: as, *vado vasi*, &c.

Q. What is *go* made in the Preterperfect tense?

A. *Go* is made *xi*: as, *jungo junxi*; except *r* be set before *go*: for then it is turned into *si*: as, *spargo sparsi*. But these Verbs ending in *go*, make *gi*: as, *lego legi*, *ago egi*, *tango tetigi*, *pungo*, *punxi*, *pupugi*: *pango* when it signifies to make a covenant will have *pepigi*; but when it signifies to joyn, it will have *pegi*, and when it signifies to sing, it will have *panxi*.

Tergeo and *fugeo* are found for *tergo* and *fugo*.

Q. What is *ho* made?

A. *Ho* is made *xi*: as *traho traxi*, and *veho vexi*.

Q. What

Q. What is *Lo* made?

A. Lo is made *ui*: as, *colo colui*: but *pſallo* with *p*, and *ſallo* without *p*, do make *li*, not *ui*: as, *pſallo pſalli*, Alſo *vello* makes *velli* and *vulſi*, *fallo fefelli*, *cello*, ſignifying to break, *ceculi*, and *pello pepuli*.

Excello excelui. Percello in Terence makes *perculſi*; unleſs it be printed falſe for *percuſſit* of *percutio*.

Q. What is *Mo* made?

A. ui: as, *vomo vomui*: But *emo* makes *emi*. And *como, promo, demo, ſumo*, make *pſi*: as, *como compſi*, &c.

Q. What is *No* made in the Preterperfect tenſe?

A. Vi: as, *ſino ſivi*: except *temno*, which makes *tempſi*, *ſterno ſtravi*, *ſperno ſprevi*, *lino* which makes *levi*, and ſometimes *lini* and *livi*, *cerno* making *crevi*; *gigno* makes *genui*, *pono poſui*, *cano cecini*.

Poſivi for *poſui*, and *occanui for occinui* are out of uſe.

Q. What is *Po* made?

A. Pſi: as, *ſcalpo ſcalpſi*; except *rumpo*, which makes *rupi*, *ſtrepo ſtrepui*, and *crepo crepui*.

Q. What is *quo* turned into?

A. *Qui*: as, *linquo liqui*; except *coquo*, which makes *coxi*.

Q. What is *ro* made?

A. *Vi*: as, *ſero* to plant, or ſow, *ſevi*; but in other ſignifications it makes *ſerui*: *verro* makes *verri* and *verſi*, *uro uſſi*, *gero geſſi*, *quæro quæſivi*, *tero trivi*, *curro cucurri*.

Q. What is *ſo* made?

A. *Vi*: as, *accerſo accerſivi*; ſo *arceſſo*, *inceſſo*, *laceſſo*: but *capeſſo* makes *capeſſi* and *capeſſivi*, *faceſſo faceſſi*, *viſo viſi*, and *pinſo pinſui*.

Q. What is *ſco* made?

A. *Vi*: as, *paſco pavi*; but *poſco* makes *popoſci*, *diſco didici*, *quiniſco quexi*.

Q. What is *to* made?

A. *Ti*: as, *verto verti*: but *ſiſto*, ſignifying to make to ſtand, will have *ſtiti*: ſo *ſterno* hath *ſtertui*, *meto meſſui*. Words ending in *ecto* will have *exi*: as, *flecto flexi*: but *pecto* makes *pexui* and *pexi*, *necto nexui* and *nexi*. *Mitto* makes *miſi*, *peto* hath *petii* and *petivi*.

Q. What is *vo* made?

A. Vi: as, *volvo volvi*; but *vivo* makes *vixi*, *nexo* hath *nexui*, and *texo texui*.

Q. What is *cio* made?

A. Ci: as, *facio feci*, *jacio jeci*; but the old word *lacio* makes *lexi*, and *ſpecio ſpexi*.

Q. What is *Dio* made?

A. Di: as, *fodio*, *fodi*.

Q. What is *Gio* made?

A. Gi: as, *fugio*, *fugi*.

Q. What is *pio* made?

A. Pi: as, *capio cepi*; but *cupio* makes *cupivi*, *rapio* makes *rapui*, *ſapio ſapui* and *ſapivi*.

Q. What is *Rio* made?

A. Ri: as, *pario peperi*.

Q. What is *tio* made?

A. Tio is made *ſſi* with a double *ſſ*: as, *quatio quaſſi*.

Q. What is *uo* made?

A. Vi: as, *ſtatuo ſtatui*; but *pluo* makes *pluvi* and *plui*, *ſtruo* makes *ſtruxi*, and *fluo fluxi*.

The fourth Conjugation.

Q. WHere is your rule for words of the fourth Conjugation, like *Audio*?

A. Quarta dat is ivi, &c.

Q. What is the meaning of that rule?

A. All Verbs of the fourth Conjugation make their Preterperfect tenſes in *ivi*: as, *ſcio ſcivi*. Except *venio* which makes *veni*; ſo *cambio*, *rauſio*, *fartio*, *ſartio*, *ſepio*, *ſentio*, *fulcio*, *haurio*, which make *ſi*: *ſancio* makes *ſanxi*, and *vincio vinxi*, *ſalio* hath *ſalui*, and *amicio amicui*.

Q. Do theſe never make their Preterperfect tenſe in *ivi*?

A. Yes, ſometimes though more ſeldom, by the rule, *Parcins utemur cambivi*, &c.

Of

Of the Preterperfect tenſes of Compound Verbs.

Q. WHere is your rule for the Preterperfect tenſes of Compound Verbs?

A. *Præteritum dat idem*, &c.

Q. What is the meaning of that rule?

A. That the Compound Verb hath the ſame Preterperfect tenſe with his ſimple Verb: as, *Doceo docui, edoceo edocui.*

Q. Are there no exceptions from this rule, *Præteritum dat idem?*

A. Yes, divers.

Q. What is the firſt exception?

A. *Sed ſyllaba ſemper*, &c.

Q. What is the meaning of that exception?

A. That the firſt ſyllable of the Preterperfect tenſe, which is doubled in ſome ſimple Verbs, is not doubled in their compounds: except onely in theſe three, *præcurro, excurro, repungo*; and in the Compounds of, *do, diſco, ſto*, and *poſco.*

Q. Shew how for example.

A. *Curro* makes *cucurri*, but the Compounds of it, as, *occurro* makes but *occurri*, not *occucurri*: ſo all other Compounds; except *præcurro*, which makes *præcucurri*: and ſo *excurro, repungo*, &c.

Q. What is your ſecond exception from *Præteritum dat idem?*

A. Of the Compounds of *plico, oleo, pungo, do*, and *ſto*, as they are noted in the margent of my book, and have every one their ſeveral rules.

Q. What is your rule for the Compounds of *plico?*

A. *A plico compoſitum*, &c.

Q. What is the meaning of that rule?

A. *Plico* being compounded with *ſub*, or with a Noun, will have *avi* in the Preterperfect tenſe: as, *ſupplico, as ſupplicavi*: ſo *multiplico*, compounded of *multum* and *plico*, will have *multiplicavi*; but all the reſt of the compounds of *plico* have both *ui* and *avi*: as, *applico, applicui vel applicavi*: ſo *complico, replico, explico.*

Q. Give your rule for the Compounds of *oleo*.

A. Quamvis vult oleo, &c.

Q. What is the meaning of that rule?

A. Although the simple Verb *oleo* makes *olui* in the Preterperfect tense, yet all his Compounds make *olevi*: as, *exoleo*, *exolevi*; except *redoleo*, and *suboleo*, which make *olui*: as, *redoleo redolui*, &c.

Q. Where is your rule for the Compounds of *Pungo*?

A. Composita a pungo, &c.

Q. What is the meaning of that rule?

A. All the Compounds of *pungo* make *punxi*; except *repungo*, which makes *repunxi* and *repupugi*.

Q. Give your rule for the Compounds of *do*.

A. Natum a do quando, &c.

Q. What is the meaning of that rule?

A. (a) The Compounds of *do*, being of the third Conjugation, do make *didi*, not *dedi*: as, *addo*, *addis*, *addidi*; so (b) *credo*, *edo*, *dedo*, and all the rest of them; except *abscondo*, which makes *abscondi*.

Q. What do the Compounds of *sto* make?

A. Stiti, not *steti*: by the rule, *Natum a sto stas*, *stiti*, *habebit*.

a Though many compounds of *Do* are of the third conjugation, yet the simple is now ever of the first.

b *Credo ex certum & do.*

Compounds changing the first vowel into *e*.

Q. WHat other exceptions have you, wherein the compound Verbs do differ from the simple?

A. Three general exceptions.

Q. Which are those?

A. The first, of such Verbs, as when they are compounded, do change the first vowel in the Present and Preterperfect tense into *e*. The second, of such as do change the first Vowel into *i*. The third, of such as change the first Vowel into *i*, save in the Preterperfect tense.

Q. Give the rule of those which change the first Vowel into *e*.

A. Verba

A. Verba hæc ſimplicia, &c.

Q. Give the meaning of that rule.

A. Theſe ſimple Verbs, if they be compounded, do change the firſt vowel into *e*: as, *damno*, being compounded with *con*, makes *condemno*; ſo *lacto*, *oblecto*: and thus in all the reſt.

Q. Have you no ſpecial obſervation of any of thoſe Verbs of that rule, which ſo change the firſt vowel into *e*?

A. Yes: of ſome compounds of *pario*, and *paſco*.

Q. What is your obſervation of the compounds of *pario*?

A. That two of them, that is, *comperio*, and *reperio*, make their Preterperfect tenſe in *ri*: as, *comperio*, *comperi*, and ſo *reperio reperi*: but all the reſt of the compounds of *pario* make *ui*, as, *aperio aperui*, and *operio operui*.

Q. Is there nothing elſe to be obſerved in the compounds of *pario*?

A. Yes: that (except in the Preterperfect tenſe) they are declined like Verbs of the fourth Conjugation, although the ſimple Verb be of the third Conjugation: as, *aperire*, *operire*, *reperire*.

Q. What is the obſervation of the compounds of *paſco*?

A. That onely two of them, *compeſco*, and *diſpeſco*, do change the firſt vowel into *e*, and make their Preterperfect tenſe in *ui*: as, *compeſco* is *compeſcui*, and *diſpeſco diſpeſcui*: but all the reſt of the compounds of *paſco* do keep ſtill the vowel and Preterperfect tenſe of the ſimple Verb; as, *epaſco*, *epaſcis*, *epavi*, &c.

Compounds changing the firſt vowel into *i*.

Q. GIve your rule for thoſe which change the firſt vowel into *i*.

A. Hæc habeo, *lateo*, &c.

Q. What is the meaning of that rule?

A. That theſe Verbs *habeo*, *lateo*, *ſalio*, &c. if they be compounded, do change the firſt vowel into *i*; as of *habeo* is made *inhibeo*, and of *rapio*, *eripio*, and ſo in the reſt.

Q. Have you no ſpecial obſervation of the compounds of *cano?*

A. Yes: that they make their Preterperfect tenſe in *ui*; though *cano* it ſelf make *cecini*: as *concino concinui.*

Q. Give the rule.

A. *A cano natum Præteritum per ui*, &c.

Q. Have you no other ſpecial rules which are joined to this rule; *Hæc, habeo, lateo, ſalio*, &c.

A Yes of the compounds of *placeo, pango, maneo, ſculpo, calco, ſalio, claudo, quatio, lavo.*

Q. What is your rule for the compounds of *placeo?*

A. *A placeo, ſic diſpliceo*, &c.

Q. Give the meaning of that rule.

A. That all the compounds of *placeo*, do change the firſt vowel into *i*: as, *diſpliceo*; except *complaceo*, and *perplaceo*, which are like the ſimple.

Q. Give your rule for the compounds of *pango?*

Depango depegi, and *depanxi*: to *repango.*

A. *Compoſita a pango retinent a quatuor iſta*, &c.

Q. What is the meaning of it?

A. That theſe four compounds of *pango*, ſignifying to joyn, that is, *depango, oppango, circumpango*, and *repango*, do keep *a*: all the reſt of the compounds of *pango* are changed into *i* (as, *impingo, impegi*) by the rule, *Hæc, habeo, lateo*, &c.

Q. Give your rule for the compounds of *maneo.*

A. *A maneo manſi*, &c.

Q. What is the meaning of it?

A. That theſe four compounds of *maneo, præmineo, emineo, promineo*, and *immineo*, do change the firſt vowel into *i*, and alſo make *minui* in the preterperfect tenſe: as, *præmineo, præminui*; but all the reſt of them are in all things declined like *maneo*: as, *permaneo permanſi.*

Q. Where is your rule for the compounds of *ſcalpo, calco, ſalto?*

A. *Com-*

A. *Compoſita a ſcalpo*, &c.

Q. What is the meaning?

A. That the compounds of *ſcalpo, calco, ſalto*, do change *a* into *u*: as, for *excalpo* we ſay *exculpo*: ſo for *incalco inculco*, for *reſalto reſulto*.

Q. Give the rule for the Compounds of *claudo, quatio, lavo*.

A. *Compoſita a claudo*, &c.

Q. Give the meaning.

A. The compounds of *claudo, quatia, lavo*, do caſt away *a*: as, of *claudo* we do not ſay *occlaudo*, but *occludo*; ſo of *quatio*, not *perquatio*, but *percutio*, of *lavo* we ſay *proluo*, not *prolavo*.

Compounds changing the firſt vowel into *i*, ſave in the Preterperfect tenſe.

Q. WHere is your rule for Compounds changing the firſt vowel into *i*, ſave in the preterperfect tenſe?

A. *Hæc ſi componas*, &c.

Q. Give me the meaning of it.

A. That theſe Verbs *ago, emo, ſedeo, rego, frango, capio, jacio, lacio, ſpecio, premo*, when they are compounded, do change the firſt vowel into *i*, except in the preterperfect, and other tenſes coming thereof: as of *frango*, we ſay, *refringo refregi*; of *capio incipio incepi*, not *incipi*.

Q. Have you no exceptions from this rule, *Hæc ſi compenas?*

A, Yes: I have exceptions for ſome of the compounds of *ago, rego, facio, lego*.

Q. What is the firſt exception?

A. That *perago* and *ſatago* are declined like the ſimple Verb *ago*, keeping *a* ſtill.

Q. Give the rule.

A. *Sed pauca notentur: Namque ſuum ſimplex*, &c.

Q. What is the ſecond exception from *Hæc ſi componas?*

A. *Atque*

A. Atque ab ago, dego dat degi, &c.

Q. Give the meaning.

A. That these two Compounds of *ago*, *dego*, and *cogo*: and *pergo*, and *surgo*, Compounds of *rego*, do cast away the middle syllable of the present tense.

Q. Shew me how.

A. As we do not say *deago*, but *dego*: so for *coago* we say *cogo*, *pergo* for *perago*: *surgo* for *surrego*.

Q. What is the exception for the Compounds of *Facio*?

A. Nil variat facio nisi, &c.

Q. Give the meaning of it.

A. The Compounds of *Facio* do not change the first vowel into *i*, but in those which are compounded with Prepositions; as, (a) *inficio*: the rest, as, (b) *olfacio*, and *calfacio* keep *a* still.

a *Per ficio, efficio, or ve fici.*

b *Olfacio* of *olere facio*: & *calfacio* of *calere facio*, or *calidum facio.*

Q. What is the exception for Compounds of *Lego*?

A. A *Lego nata, re, se*, &c.

Q. What is the meaning.

A. That *Lego*, being compounded with *re, se, per, præ sub*, or *trans*, doth keep *e* still: as, *relego*, not *religo*: the rest of the Compounds of *Lego* do change the first vowel into *i*, as, *intelligo*, not *intellego*.

Q. How do the Compounds of *Lego* make their Preterperfect tense?

A. Three of them, *intelligo*, *diligo*, *negligo*, make their Preterperfect tense in *lexi*; all the rest have have *legi* in the Preterperfect tense.

Of the Supines of simple Verbs.

Q. HOw will you know the Supine of a simple Verb?

A. By the ending of the Preterperfect tense.

Q. Why so?

A. Be-

A. Becauſe the Supine is formed of the Preterperfect tenſe.

Q. Give your rule.

A. *Nunc ex Præterito*, &c.

Q. What is the meaning of that rule, *Nunc ex Præterito?*

A. That we muſt learn to form the Supine of the Preterperfect tenſe.

Q. If the Preterperfect tenſe end in *bi*, how muſt the Supine end?

A. In *tum*: as, *Bibi bibitum.*

Q. Give the rule.

A. *Bi ſibi tum format*, &c.

Q. What is *ci* made?

A. *Ci* is made *ctum*: as, *Vici victum, ici ictum, feci factum, jeci jactum.*

Q. What is *di* made?

A. *Sum*: by the rule, *Di fit ſum*, &c.

Q. Give the meaning of that rule.

A. *Di*, in the Preterperfect tenſe, is made *ſum* in the Supine: as, *Vidi viſum.* And ſome of them do make it with a double *ſſ*: as, *pandi paſſum, ſedi ſeſſum, ſcidi ſciſſum, fidi fiſſum, fodi foſſum*, not *foſum.*

Q. What ſpecial obſervation have you in that rule, *Di fit ſum?*

A. *Hic etiam advertas*, &c.

Q. What is the meaning of it?

A. That the firſt ſyllable which is doubled in the Preterperfect tenſe, is not doubled in the Supines: as, *Tetendi* makes *tenſum*, not *totenſum*: ſo *cecidi caſum*, and *cecidi caſum*, *tetendi* is made *tenſum* and *tentum*, *tutudi tunſum*, *pepedi peditum*, *dedi datum.*

Q. What is *gi* made?

A. *Gi* is made *ctum*: as, *Legi lectum*: *pegi*, and *pepigi* make *pactum*, *fregi fractum*, *tetigi tactum*, *egi actum*, *pupugi punctum*, *fugi fugitum.*

Q. What is *li* made?

A. *Li* is made *ſum*: as, *ſalli*, ſignifying to ſeaſon with ſalt, makes *ſalſum*, *pepuli pulſum*, *ceculi culſum*, *fefelli falſum*, *velli vulſum*, *tuli* makes *latum.*

Q. What are theſe terminations, *mi, ni, pi, qui,* made?

A. *Tum:* as, *emi emptum, veni ventum, cecini cantum, cepi* coming of *capio* makes *captum,* and *cœpi* of *cœpio cœptum, rupi raptum, liqui lictum.*

Q. What is *ri* made?

A. *Ri* is made *ſum:* as, *verri verſum;* except *peperi* which makes *partum.*

Q. What is *ſi* made?

A. *Si* is made *ſum:* as, *viſi viſum;* but *miſi* makes *miſſum,* with a double *ſſ.* Theſe which follow make *tum:* as, *fulſi fultum, hauſi hauſtum, ſarſi ſartum, farſi fartum, uſſi uſtum, geſſii geſtum, torſi* makes both *tortum* and *torſum, indulſi* hath *indultum* and *indulſum.*

Q. What is *pſi* made?

A. *Pſi* is made *tum:* as *ſcripſi ſcriptum;* but *campſi* makes *campſum.*

Q. What is *ti* made?

A. *Ti* is made *tum:* as, *ſteti* coming of *ſto,* and *ſtiti* coming of *ſiſto,* do both of them make *ſtatum;* except *verti* which makes *verſum.*

Q. What is *vi* made?

A. *Vi* is made *tum:* as, *flavi flatum;* except *pavi* which makes *paſtum,* ſo *lavi* hath *lotum lautum* and *lavatum, potavi potum* and *potatum, cavi* makes *cautum, ſevi* coming of *ſero* makes *ſatum, livi litum, ſolvi ſolutum, volvi volutum, ſingultivi ſingultum, venivi* to be ſold, makes *venum, ſepelivi ſepultum.*

Q. What is *ui* made?

A. *Ui* is made *itum:* as, *domui domitum;* but if the Preterperfect *ui* come of a Verb ending in *uo,* it is made *utum* in the Supines, and not *itum:* as, *exui* coming of *exuo* makes *exutum;* except *rui* of *ruo* which makes *ruitum,* not *rutum: Secui* makes *ſectum, necui nectum, fricui frictum, miſcui miſtum, amicui amictum, torrui toſtum, docui doctum, tenui tentum, conſulni conſultum, alui* makes *altum* and *alitum, ſalui ſaltum, colui cultum, occului occultum, pinſui piſtum, rapui raptum, ſerui ſertum,* and *texui textum.*

Q. What is the meaning of that Rule, *Hæc ſed ui mutant in ſum, &c?*

A. Theſe

A. Theſe Verbs turn *si* into *ſum*: as, *cenſui* makes *cenſum*, *celſui celſum*, *meſſui meſſum*: but *nexui* makes *nexum*, and *pexui pexum*, *patui* makes *paſſum*, *carui caſſum* and *caritum*.

Q. What is *xi* made?

A. *Xi* is made *ctum*: as, *vinxi vinctum*; but five Verbs ending in *xi* caſt away *n*: as, *finxi* makes *fictum*, not *finctum*: ſo *minxi mictum*, *pinxi pictum*, *ſtrinxi ſtrictum*, and *rinxi rictum*. Alſo theſe four Verbs ending in *xi*, make *xum*, not *ctum*: *flexi*, *flexum*, *plexi plexum*, *fixi fixum*, *fluxi fluxum*.

Of the Supines of Compound Verbs.

Q. WHere is your rule for Supines of Compound Verbs?

A. *Compoſitum ut ſimplex formatur*, &c.

Q. What is the meaning of that rule, *Compoſitum ut ſimplex*?

A. That Compound Verbs form their Supines as the ſimple Verbs whereof they are compounded: as, *docui* makes *doctum*, ſo *edocui edoctum*.

Q. Is there no exception?

A. Yes: *Quamvis non eadem ſtet*, &c.

Q. What is the meaning of thoſe words, *Quamvis non eadem ſtet*?

A. That there are ſome Compound Supines which have not the ſame ſyllable which the ſimple have.

Q. Which are thoſe?

A. The compounds of *tunſum* make *tuſum*, of *rutum ratum*, of *ſaltum ſultum*, and of *ſatum ſitum*. So *captum*, *factum*, *jactum*, *raptum*, *cantum*, *partum*, *ſtarſum*, *earptum*, *fartum*, do change *a* into *e*: as, of *captum inceptum*, of *factum infectum*, &c.

Q. Have you no other obſervations of the Supines of compound Verbs?

A. Yes: of *edo* and *noſco*.

Q. What obſervation have you of the Supines of *Edo*?

A. That the compounds of *Edo* do not make *eſtum*, as the ſimple Verb *edo* doth; but *eſum* alone: as, *exedo* makes *exeſum*: onely *comedo* makes *comeſum* and *comeſtum*, by the rule, *Verbum Edo compoſitum*, &c.

Q. What is your obſervation for the compounds of *Noſco*?

A. *A noſco tantum duo*, &c.

Q. Give the meaning of it.

A. That onely theſe two compounds of *Noſco*, *cognoſco*, and *agnoſco*, have *cognitum* and *agnitum*. All the reſt of the compounds of *noſco* make *notum*: as, *pernoſco pernotum*: none of them make *noſcitum*.

Preterperfect tenſes of Verbs in *or*.

Q. WHere is your rule for Verbs in *or*?

A. *Verba in or admittunt*, &c.

Q. What is the meaning of that rule?

A. That all Verbs paſſives, whoſe actives have the Supines, do make their Preterperfect tenſe of the later Supine of the active voice, by changing *u* into *us*, and putting to *ſum vel fui*: as, of *lectu*, is made *lectus ſum vel fui*.

Q. Is there no exception from that rule, *Verba in or*?

A. Yes: *At horum nunc eſt deponens*, &c.

Q. What is the meaning of it?

A. That deponents and Communes are to be marked, becauſe they have no later Supine of the active whereof to be formed: and eſpecially thoſe are to be noted which ſeem to differ from the common kind of declining.

In Verbs Deponents and Communes which form the Preterperfect tenſe after the ordinary manner, as Paſſives do, we muſt feign later Supines to form them of.

Q. Repeat thoſe which are obſerved in your book.

A. *Labor* makes *lapſus*, *patior* makes *paſſus*, and the compounds of *patior*: as, *compatior compaſſus*, *perpetior perpeſſus*, *fateor* which makes *faſſus*, and the compounds of it: as, *confiteor confeſſus*, *diffiteor diffeſſus*, *gradior* making *greſſus*, with the compounds of it: as, *digredior digreſſus*. So *fatiſcor feſſus*, *metior menſus*, *utor uſus*, *ordior*, ſignifying to weave, making *orditus*; *ordior* to begin *orſus*, *nitor niſus vel nixus ſum*, *ulciſcor ultus*, *iraſcor*

iraſcor iratus, reor ratus, obliviſcor oblitus, fruor fructus & fruitus, ac fretus, miſereor miſertus, tuor and *tueor* both make *tutus*, although they have both *tutum* and *tuitum* in their Supines. *Loquor* makes *loquutus, ſequor ſequutus, experior expertus, paciſcor pactus, nanciſcor nactus, apiſcor aptus, adipiſcor adeptus, queror queſtus, proficiſcor profectus, expergiſcor experrectus, comminiſcor commentus, naſcor natus, morior mortuus, orior ortus,*

Morior, ris, tuus ſum, mori.
Orior, oriris, vel oreris, ortus ſum oriri.

Of Verbs having a double Preterperfect tenſe.

Q. WHere is your rule for Verbs which have two Preterperfect tenſes?

A. *Præteritum activæ*, &c.

Q. Give me the meaning of that rule.

A. Theſe Verbs Neuters have a Preterperfect tenſe both of the Active and Paſſive voice: as, *Cæno cænavi* and *cænatus ſum, juro juravi* and *juratus ſum; poto potavi* and *potus, titubo titubavi* and *titubatus, careo carui* and *caſſus, prandeo prandi* and *pranſus, pateo patui* and *paſſus, placeo placui* and *placitus, ſuefco ſuevi* and *ſuetus, veneo* to be ſold *venivi* and *venditus ſum, nubo* to be married, *nupſi* and nupta *ſum, mereor meritus ſum* and *merui, libet* makes *libuit* and *libitum eſt vel fuit, licet* makes *licuit* and *licitum eſt vel fuit, tædet tæduit* and *pertæſum eſt vel fuit, pudet puduit* and *puditum eſt vel fuit, piget piguit* and *pigitum eſt vel fuit.*

Of the Preterperfect tenſe of Verbs Neuter-Paſſives.

Q. HAve you not ſome Verbs which are called Neuter-Paſſives?

A. Yes:

Q. What Verbs are thoſe?

A. Verbs Neuters having for moſt part the Paſſive ſignification:

cation, and the preterperfect tense of the Passive.

Q. What is your rule for them?

A. *Neutro-Passivum sic Præteritum*, &c.

Q. Give me the meaning of that rule.

A. These Neuter-Passives have a Preterperfect tense, as if of the passive voice: as *Gaudeo gavisus sum*, *fido fisus sum*, *audeo ausus sum*, *fio factus sum*, *soleo solitus sum*, *mœreo mœstus sum*; Although the Grammarian *Phocas* count *mœstus* a Noun.

Of Verbs borrowing a Preterperfect tense.

Q. WHere is your Rule for those which borrow their Preterperfect tense?

A. *Quædam Præteritum verba*, &c.

Q. Give me the meaning of that rule.

A. These Verbs have no preterperfect tense of their own, but borrow a preterperfect tense of others; as, 1. Verbs Inceptives ending in *sco*, being put for the Primitive Verbs whereof they are derived, do borrow their preterperfect tense of them.

Q. What mean you by Inceptives ending in *sco*, put for their Primitives?

A. Verbs which end in *sco*, signifying to begin to do a thing, or to wax more: as, *tepesco*, to begin to be warm, or to wax warm, being put for *tepeo*, to be warm, hath *tepui* in the preterperfect tense: and so *ferveſco* put for *ferveo*, will have *fervi*.

Q. Name the other Verbs which borrow the preterperfect tense.

A. *Cerno* hath *vidi* of *video*, *quatio* makes *concussi* of *concutio*, *ferio* hath *percussi* of *percutio*, *meio* hath *minxi* of *mingo*, *fido* hath *fedi* of *fedeo*, *tollo sustuli* of *suffero*, *sum* hath *fui* of *fuo*, *fero tuli* of *tulo*, *sisto* signifying to stand, will have *steti* of *sto*, *furo* hath *insanivi* of *insanio*: *vescor* makes *pastus sum* of *pascor*, *medeor* will have *medicatus* coming of *medicor*, *li-*

quor

quor liquefactus of *liquefio*, *reminiſcor* makes *recordatus*, of *recordor*.

Of Verbs wanting the Preterfect tenſes.

Q. WHere is your Rule for Verbs wanting their Preterperfect tenſes?

A. *Præteritum fugiunt vergo, ambigo, &c.*.

Q. Give the meaning of that Rule?

A. Theſe Verbs want their Preterperfect tenſe. Firſt, theſe ſix; *vergo, ambigo, gliſco, fatiſco, polleo, nideo.* Secondly, ſuch Verbs inceptives ending in *ſco*, which are not put for their Primitives, but for themſelves, or which have no Primitive Verbs: as, *pueraſco*, I begin my boys age; which is derived of *Puer*, not of any Verb. Thirdly, ſuch Verbs Paſſives, whoſe Actives want the Supines, whereof the Preterperfect tenſe ſhould be formed: as, *metuor, timeor.* Fourthly, all Meditatives beſides *Parturio*, which makes *parturivi*, and *eſurio eſurivi*.

Q. What Verbs do you call Meditatives?

A. All Verbs, ſignifying a meditation or a deſire to do a thing, or to be about to do ſomething: as, *Scripturio*, I am about to write; *eſurio*, I hunger, or have a deſire to eat.

Of Verbs wanting their Supines.

Q. GIve your Rule for Verbs wanting their Supines.

A. *Hæc raro aut nunquam, &c.*

Q. What is the meaning of that Rule?

A. All theſe Verbs do commonly want their Supines; *Lambo, mico, rudo, ſcabo, (a) parco, diſpeſco, poſco, diſco, compeſco, quiniſco, dego, ango, fugo, lingo, ningo, ſatago, pſallo, volo, nolo, malo, tremo, ſtrideo, ſtrido, flaveo, liveo, aveo, paveo, conniveo, ferveo.* Compounds of *nuo*: as, *renuo*: the Compounds of *cado*, as, *incido*: except *occido* which makes *occaſum*, and *recido* which makes *recaſum*.

a Of *parco* are found *parſum*, and *parcitum*, but out of uſe. *Excello*, and *præcello*, Compounds of *cello*, do want the Supines.

Alſo

The compounds of *linquo* have the Supines: as, *relictum*, though it be seldom read thus simple.

Also these Verbs want their Supines; *respuo*, *linquo*, *luo*, *metuo*, *cluo*, *frigeo*, *calvo*, *sterto*, *timeo*, *luceo*, and *arceo*: but the compounds of *arceo* do make *ercitum*. So the compounds of *gruo* want their Supines: as, *ingruo*.

Finally, all Neuters of the second Conjugation, which have *ui* in the Preterperfect tense, do want their Supines: except *oleo*, *doleo*, *placeo*, *taceo*, *pareo*, *careo*, *noceo*, *pateo*, *lateo*, *valeo*, and *caleo*; which have their Supines.

FINIS.

Short directions, for ſuch as begin to make Latine, to know in what caſe to put a Noun.

How to know the Nominative caſe.

THe word coming before the Verb, anſwering to the queſtion *who*, or *what*, is the Nominative caſe to the Verb. *Rule* 1.

Except when a queſtion is asked: as, *Said he* ſo? *Loveſt thou* me? *Exceptio.* 1.

Or the Verb be of the Imperative Mood: as, *Read you* this. 2.

Or when theſe ſigns *it*, or *there*, cometh before the Verb: as, *It is* my *book*, *There came one* to me. 3.

The word alſo which belongeth to the ſame thing with that which is the Nominative to the Verb, ſhall be put in the Nominative caſe: as, My *father* being *a man* loveth me a child. *Rule* 2.

The word coming after *en* or *ecce*, is put in the Nominative, or Accuſative. *Rule* 3.

The word coming after *o*, *heu*, and *proh*, may be put in the Nominative caſe. *Rule* 4.

How to know the Genitive caſe.

THis word *of* coming after a Noun Subſtantive or Adjective, is a ſign of the Genitive caſe. *Rule* 1.

Exceptions.

OF after *opus* and *uſus*, ſignifying need, is a ſign of the Ablative caſe. *Exceptions.* 1.

Of, before a word ſignifying the praiſe, or diſpraiſe of a thing, is a ſign of the Genitive, or Ablative. 2.

3. *Of*, after Adjectives ſignifying fulneſs, or emptineſs, is a ſign of a Genitive, or Ablative.

4. *Of*, after *dignus, indignus natus, prognatus, ſatus, cretus, creatus ortus, editus*, is a ſign of the Ablavive.

5. *Of*, after Adjectives Verbals ending in *bilis* ſignifying Paſſively, is a ſign of the Dative.

Rule 2. This word *of*, coming after a Verb, is made by a Prepoſition.

Exceptions.

Exceptions. 1. AFter *Pœnitet, pudet, tædet, piget, miſeret, miſereſcit*, it is a ſign of the Genitive.

2. After Verbs of accuſing, condemning, warning, or abſolving, it is a ſign of the Genitive, or Ablative.

3. After the Verb *Sum*, ſignifying a property or duty, it is a ſign of the Genitive.

4. After Verbs of depriving and unloading, it is a ſign of the Ablative.

5. After Participles of the Preter tenſe and Future in *dus*, it is a ſign of the Dative, or Ablative with a Prepoſition.

Rule 3. *At* or *in* coming before the name of a City, or Town, being of the ſingular number, and firſt, or ſecond declenſion, are ſigns of the Genitive caſe: but if the word be of the third declenſion, or Plural number, they are ſigns of the Dative, or Ablative.

How to know the Dative caſe.

Rule 1. THe Noun which hath *to* before it, is uſually the Dative caſe.

Exception. But after theſe Verbs, *attinet, pertinet, ſpectat, loquor, hortor, invito, provoco*, and Verbs of motion, it is made by the Accuſative with *ad*.

How to know the Accuſative caſe.

Rule 1. THe word coming next after the Verb, without any ſign before it, anſwering to the queſtion *whom*, or *what*, is the Accuſative caſe.

Exceptions.

Exceptions. 1. AFter Verbs Subſtantives, Paſſives, or of geſture, it is the Nominative.

After

After *misereor, misereſco,* the Genitive.

After *reminiſcor, obliviſcor, recordor,* and *memini,* Genitive or Accuſative.

After *intereſt* and *refert* the Genitive; unleſs in theſe words, *me, thee, his, us, you, whom,* which are made by the Ablative Poſſeſſive feminine, *mea, tua, ſua, noſtra, veſtra, cuja.* 2. 3. 4.

After Verbs ſignifying profit, diſprofit, help, favour, obeying, reſiſting, ſerving, truſting, or believing, it is made by the Dative. 5.

So alſo after theſe Verbs, *parco, placeo, diſpliceo, patrocinor, medeor, libet, indulget, ſtudeo, doleo,* and *blandior,* it is the Dative. 6.

After the compounds of *Sum,* except *Poſſum,* a Dative. 7.

After Verbs of threatning, commanding, pardoning, the word ſignifying the perſon is uſed in the Dative caſe. 8.

After Verbs of wanting, and *potior,* it is made by the Genitive, or Ablative. 9.

After *fungor, fruor, utor,* and *veſcor,* it is the Ablative. 10.

After *ſto,* and *conſto,* ſignifying to coſt, & *valeo,* to be worth, the word ſignifying the price, is the Ablative. 11.

Except theſe Genitives put Subſtantively, *Tanti, quanti, pluris, minoris.*

Nouns ſignifying the meaſure of a thing, are put in the Accuſative, and ſometimes in the Ablative, or Genitive: as, *a foot* high: three *inches* thick. *Rule* 2.

Nounes ſignifying continuance of time, anſwering to the queſtion, *How long?* are put in the Accuſative. *Rule* 3.

Nounes ſignifying ſpace, or diſtance of ſpace: as, a furlong, a mile, are put in the Accuſative. *Rule* 4.

Mark further what Prepoſitions, and Interjections govern an Accuſative caſe. *Note.*

How to know the Vocative caſe.

THe Vocative is then onely uſed, when we call, or ſpeak to any body.

How to know the Ablative caſe.

NOunes ſignifying part of time, anſwering to the queſtion *when,* are put in the Ablative caſe. *Rule* 1.

Rule 2. The word ſignifying the cauſe of a thing, the inſtrument wherewith it is done, or the manner, is the Ablative caſe.

Rule 3. *With* is a ſign of the Ablative, except after Verbs of comparing, being angry with, and to meet with, which is a ſign of the Dative.

Rule 4. *By* and *than* after Comparatives and Superlatives, are ſigns of the Ablative caſe.

Rule 5. *From* is a ſign of the Ablative, except it be after Verbs of taking away, and then it is a ſign of the Dative.

Note. Mark further, what Prepoſitions will govern an Ablative caſe.

Rules to know when to *is not a ſign of the Infinitive Mood, and when it is.*

To after nounes Subſtantives, not governing a Genitive caſe, *viz.* which ſignify the matter of a thing, or a perſon, as alſo after any of theſe Adjectives: *aptus, paratus, tardus*; after Verbs of exhorting, inciting, prevailing, is made by the Gerund in *dum*, or Participle in *dus*, with *ad*, or the ſpeech is to be turned by *that*, or *which*.

Rule 2. *To* after Subſtantives, or Adjectives governing a Genitive caſe is made by the Gerund in *di*.

Rule 3. *To* after Verbs of motion is uſually made by the firſt Supine, or Gerund in *dum* with *ad*, or Participle of the Future in *rus*.

Rule 4. *To* after a Gerund in *dum*, ſignifying neceſſity, is made by the Subjunctive mood, and *ut*.

Rule 5. *About to* is a ſign of the Participle of the Future in *rus*.
Otherwiſe *to* before a Verb is a ſign of the Infinitive Mood.
To be is a ſign of the Infinitive Paſſive.

Exceptions.

Exceptions. 1. But *to be* after the Verb *Sum*, or a Noun Subſtantive, is made by the Participle in *dus*.

2. After certain Adjectives: as, *eaſie, hard, worthy, unworthy*, &c. it is uſually made by the later Supine.

When a queſtion is asked, the anſwer in Latine muſt be made by the ſame tenſe of a Verb, and caſe of a Noun that the queſtion is asked by: as,

Teren-

Terentius Eunuch. act.2. ſc.2. *Quid* agitur? Statur.

Idem ibid. act.3. ſc.5. Quis *me ſequitur?* Nemo.

Idem And act.3.ſc.5. Quid *meritus?* Crucem.

Except the queſtion be asked by *Cujus, cuja, cujum:* as, *Cujum pecus?* Melibœi.

Or by a word that may govern divers caſes: as, Horat. lib.2. ſat.3.

Quanti *emptæ?* Parvo. Quanti *ergo?* Octo *aſſibus. Eheu!*

Or except the anſwer is to be made by one of theſe Poſſeſſives, *meus, tuus, ſuus, noſter, veſter:* as, Cujus *eſt hæc domus?* Noſtra.

For in all theſe the Verb will not govern ſuch caſe of the word, whereby the anſwer is made, as it will of the word by which the queſtion is asked.

Short Rules ſhewing the order wherein words are to be taken in conſtruing.

FIrſt the Vocative (if there be any) is to be taken, and whatſoever depends of it. 1.

Then the Nominat. caſe to the Verb, or whatſoever ſtands in ſtead thereof, and that which depends of it: but if the Verb be an Impersonal, then there is no Nominative. 2.

Thirdly, the principal Verb with his Infinitive Mood, or in ſtead thereof a Gerund, or Supine. 3.

There is no ſentence without a Verb, unleſs when an Interjection ſupplies the place thereof.

Fourthly, that caſe which the Verb properly governeth, and then the other caſes in their order. 4.

This order is changed in the oblique caſes of the Relative *qui*, of Interrogatives, Indefinites, and Partitives, which together with their Subſtantives (if they have expreſſed) are commonly to be taken before the Verb, or other word whereof they are governed. *Exceptions.*

Conjugations are uſually taken firſt in conſtruing Adverbs either before, or after their Verb, as the tenſe requires. Except Adverbs of likeneſs: as, *quemadmodum, ſicut*, &c. having or *ita* anſwering to them in the ſecond part of the ſentence which are taken firſt.

Interjections alſo governing a Vocative, or other caſe, are to be conſtrued in the firſt place together with their caſe.

Prepoſitions alſo muſt be taken together with their caſe.

The Adjective is alwayes to be taken with his Subſtantive, unleſs when it doth paſs the ſignification into another word.

Such words as are wanting to make up full conſtruction, are to be ſupplied by the ſenſe of the place.

Latine phraſes which cannot fitly be diſ-joyned, are to be taken together, and to be expreſſed as near as can be to the life, that the elegancy of them be not loſt.

Examples.

Virgil. URbem quam dicunt Romam Melibœe putavi,
Stultus ego, huic noſtræ ſimilem, quo ſæpe ſolemus
Paſtores ovium teneros depellere fœtus.

Thus to be conſtrued according to the precedent Rules.

MElibœe O Melibeus, *ego* I, *Stultus* fooliſh man, *putavi* thought, *Urbem* the Citie, *quam* which, *dicunt* they call, *Romam* Rome, (*eſſe* to be) *ſimilem* like, *huic noſtræ* (*Urbi*) this our (Citie,) *quo* whither, (*nos* we) *Paſtores* Shepherds, *ſolemus* are wont, *ſæpe* often, *depellere* to drive, *teneros fœtus ovium* our tender Lambs.

Seneca. *Magnus animus conſcius ſibi melioris naturæ, dat quidem operam ut in hac ſtatione qua poſitus eſt, honeſte ſe atque induſtrie gerat: cæterum nihil horum circa ipſum ſuum judicat, ſed ut commodatis utitur peregrinus & properans.*

Magnus animus a great ſpirit, *conſcius* being conſcious, *ſibi* to himſelf, *melioris naturæ* of a better nature, *dat quidem operam* doth indeed endeavour, *ut* that, *gerat* he may carry, *ſe* himſelf, *honeſte* honeſtly, *atque* and, *induſtrie* induſtriouſly, *in hac ſtatione* in this ſtanding, *qua* wherein, *eſt* he is, *poſitus* ſet: *cæterum* but yet, *judicat* he judgeth, *nihil* none, *horum* of theſe things, *circa ipſum* about him, *ſuum* his own, *ſed* but, *peregrinus* being a ſtranger, & and *properans* haſtening, *utitur* uſeth them, *ut* as, *commodatis*, things lent.

FINIS.

Whilest Death you fear your loss
the Joys of Life.

Kings and kingdoms
are governed by God. 1769.

Reynolds

Square Root,

6984 / 83
64
163 | 584
489
95

Proof
83
83
249
664
Remainder added 95
6984

O Meliboeus, I a fool, thought
thought this City wch they call
Rome, (lob) like this our City
whither (we Shepherds are wont
often to drive our our tender Lambs